

Dutch PM Lubbers surprises everyone

Stan de Jong

THE HAGUE, The Netherlands — The May 22 general election resulted in a surprising expression of support for the ruling coalition headed by popular Prime Minister Ruud Lubbers.

The centre-right alliance of Lubbers' Christian Democrats (CDA) and the Liberals (VVD) retained its parliamentary majority by winning 81 seats in the 150-seat House, a comfortable margin for a second four-year term.

CDA ended up as the biggest, single party, with 54 seats, taking nine seats away from their Liberal allies, who finished with 27.

The Chernobyl "cloud"

The polls had given the government little or no chance of a majority. The CDA-VVD coalition had just completed four turbulent years marked by high unemployment, the cruise missile debate and spending cuts.

Under Ruud Lubbers, the

government imposed unpopular austerity policies and approved deployment of 48 U.S. medium-range missiles in the face of massive street protests.

The April 26 Chernobyl nuclear accident in the Soviet Union seemed to be the final blow. Lubbers was forced to announce that the government had decided to postpone ambitious plans to expand the Dutch nuclear energy industry fivefold in the 1990s.

Protest votes

The opposition Labour Party (PvdA) had called for a mandate to tear up the Dutch-U.S. nuclear treaty, declaring its intentions to keep the 48 missiles out of the country if it regained power.

The PvdA was widely expected to attract many protest votes because of the weak state of the Dutch economy (the country's unemployment rate hovers above 15 per cent, one of the highest in Europe).

Voters' wrath for the tough economic policies was also focused on the "right-wing Liberals" who had proclaimed the need to embrace free market principles and to cut back drastically on services provided by the state.

Meanwhile, the CDA campaigned



Ruud Lubbers in debate

under the slogan, "Let Lubbers Finish the Job!"

Television debate

On the eve of the election, the principal spokesmen of the major parties engaged in a nation-wide television debate.

Continued on page 5 ...

Thinkbit

The daily news tells us again and again that, with all his knowledge and with all his refined ways, modern man remains the wildest animal.

Isaac Bashevis Singer

"State has no business in businesses of nation"

Henry de Jong

TORONTO, Ont. — You can only have a just society when you limit the state and respect the boundary between the public and private spheres, says a submission by the Christian Labour Association of Canada (CLAC) to the Consultation Panel on Pay Equity.

Consequently, the CLAC cannot accept the assumption of the Green

Paper on Pay Equity that the government "is entitled and competent to regulate the internal affairs of business and to determine the appropriate wage level for a certain job category."

The state, says the CLAC, is only one of a number of structures (such as family, school, church, business) each

Continued on page 5 ...

Canada revamps treason laws of 1351

C.C. staff

OTTAWA — Most recently, the Law Reform Commission of Canada, established in 1971, had a close look at what it calls "crimes against the state." It found that present offenses against the state have fallen out of step with Canada's constitutional developments.

In its Working Paper 49 (released May 15, 1986), the Commission proposes "a new scheme" based on the rationale that Canada is a constitutional, representative democracy and crimes against the state should primarily be concerned with the protection of Canada's territory and its democratic institutions.

Towards a simpler version

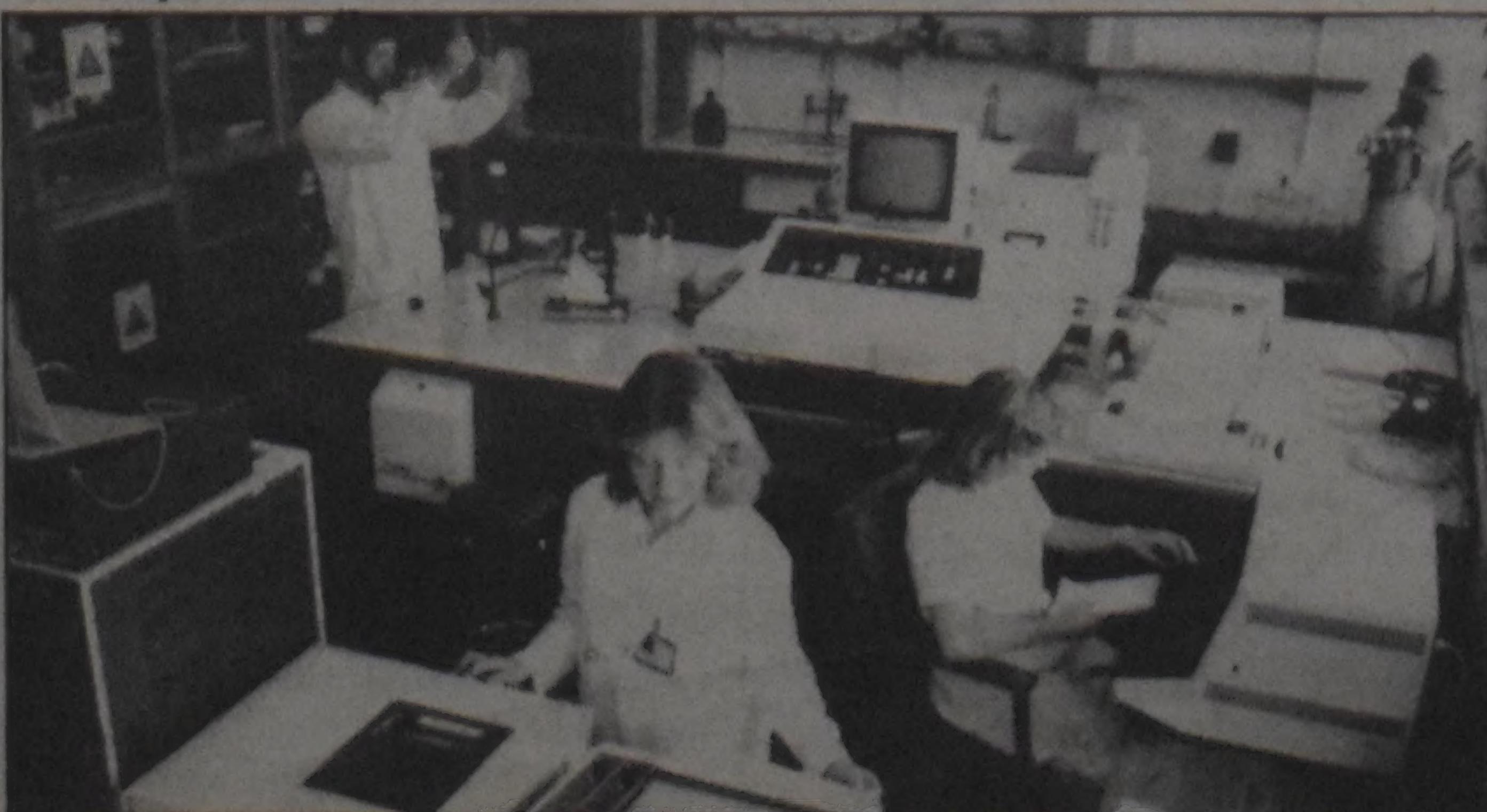
Instead of having one clear statement of crimes, one finds them scattered in three different statutes — the *Criminal Code*, the *Official Secrets Act* and the *National Defence Act*. The provisions in these statutes repeat each other and are often inconsistent and unclear.

With the ambiguous language of the *Official Secrets Act* (OSA), for example, it has been difficult to obtain convictions for conduct that in effect constitutes spying. Under the "new scheme," espionage would be committed simply if someone intentionally communicated or made available prohibited national security information to another state or agent.

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South Africa has a diversified industry, which includes wool and textile. Pictured here is the knitting department of the South African Wool and Textile Research Institute in Port Elizabeth.

Photo: South African Panorama, August 1985.

Calvinist Contact

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and Lewiston, NY — see page 2

Calvin College to retain South African investments

Marian Van Til

GRAND RAPIDS, Mich. — The Board of Trustees of Calvin College has voted to maintain its investments in South Africa, despite pressure from students and faculty to dump its South African stocks.

The action was reported on the front page of *The Grand Rapids Press* on May 22, the day after the trustees' action.

Calvin's \$630,000 in holdings in six companies that do business in South Africa, including IBM and Exxon, amount to 40 per cent of its \$1.5 million endowment. (Total market value is slightly more than \$5 million.)

The board's decision does not indicate insensitivity to the plight of the South African blacks or support for apartheid, several college officials said: Calvin's holdings will be limited to those companies which offer equal pay and opportunity to blacks — those companies which subscribe to the Sullivan Principles.

The principles, which bear the name of Philadelphian Rev. Leon H. Sullivan, are a code of conduct which calls for equal pay and opportunity for black South Africans and for an end to apartheid.

Companies are monitored yearly for their compliance with the principles. Divestiture of holdings would take place if monitoring showed no progress in improving conditions for blacks.

About one-fourth of the 45 trustees favoured total divestiture by Calvin, according to Finance Committee Chairman Rev. Robert Westenbroek. Westenbroek admitted there was "certainly some sentiment to divest and make that symbolic statement to the world, Calvin College will divest its holdings with any company that does

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Most churches tend to perforate along the edges

A discussion is being held in the Dutch Reformed Church (Nederlands Hervormde Kerk) on whether churches should allow their church boundaries to be "perforated." (Trust the Dutch to come up with technically precise terminology.)

Perforation means making a row of holes in something.

Apply this to church boundaries and it means that you make openings in these boundaries, allowing individuals and families to cross and join churches in other locales but of the same denomination. Another term used to indicate the same phenomenon is "open membership."

The discussion in the Dutch church centres around the concept of "geographical congregation" or "mentality congregation." Are churches going to be organized according to the principle of whoever lives in a certain area and belongs to the denomination is a member of the church within that area? Or are churches going to organize around a certain mentality — traditional, progressive, charismatic, high liturgy?

Some openness in practice

The discussion is of some importance to most church communities. In practice, wherever there are several churches of one denomination in a small area, the mentality principle is applied to a certain extent. People coming into the community may shop around for a while before deciding which church they will join. Others, who have run into a conflict or have become dissatisfied, may want to take the route of least resistance and join a neighbouring church.

Sometimes the mentality principle is loosely applied when a new church is begun near an existing one that has grown too large. This creates an opportunity for those who want something different from what they are used to. It is generally understood by most Reformed churches that some "perforation" is allowable and that every congregation tends to develop a certain mentality which makes people feel more or less at home.

At the same time, there has always been a healthy resistance to a fullblown expression of the mentality principle. Once churches in a denomination get into the habit of organizing like-minded groups of people into congregations, something very fundamental about what it means to be church gets violated. It can even be argued that denominationalism is such a violation — like-minded people forming a separate federation of churches.

Christ organizes

What, at heart, is the Church of Christ? The *Belgic Confession* puts it this way: "It is the one catholic or universal Church, which is a holy congregation of true believers, all expecting their salvation in Jesus Christ." (Article 27) Nothing here about like-mindedness, except that one may assume that those who are true believers should all have the mind of Christ. Now, the *Belgic Confession* does not talk about individual congregations, of course. It talks about being joined to the "holy Church," which is the universal congregation of believers.

The *Heidelberg Catechism* teaches that "the Son of God ... gathers, protects and preserves for Himself a community chosen for eternal life and united in true faith." In other words, we don't gather or choose the community of believers; Christ does that "through His Spirit and Word, out of the entire human race." And we respond: "And of this community I am and always will be a living member." (All quotations taken from Lord's Day 21)

These statements all point to the fact that a church or congre-

gation should not develop into a clique of people that like each other and hold the same opinions on church life and life in general. As a matter of fact, being in one church with people we don't like or agree with can be an opportunity for growth.

When the rubber hits the road

But, as in many situations in life, the principle must sometimes be broken. The Apostle Paul ran into such a situation when he decided he could no longer work fruitfully alongside Barnabas. The two had different ideas about the direction of the apostolic work. And so they parted company, without condemning each other to the fires of heresy.

Sometimes the same happens to members of one congregation. The leadership is either torn between conflicting ideals, or certain members find themselves pushed into a corner. True fellowship is not an automatic given in many churches. There are a hundred and one subtle ways of breaking fellowship, it seems, and only a few ways of keeping it.

The ideal is the pluriform geographical congregation, or the parish, as mainline churches call it. No doubt about it. But the reality of being Church of Christ dictates that from time to time we break the rules, just to keep Christians from getting stuck in their own ruts.

Sounds a bit like problems within marriage, doesn't it? Because of the hardness of hearts, Moses designed a detour called "divorce." (The Dutch might want to call it "the Mosaic perforation of marriage!") Applying the mentality principle to the formation of churches or the perforation principle to membership in a church is one of those detours. They may be used, as long as we remember that "from the beginning, it was not so."

Letters

Life sentence from congregation

I would like to make a comment on the letter by Klaas Terpstra (C.C., May 16), entitled "Why do churches hand out life sentences?"

It is sad and unfortunate that the divorce rate is growing yearly, also in the Christian Reformed Church. But it's interesting to know that at least 50 per cent of Christian Reformed Church consistories do not lock divorced members out. The final judgment lies with the congregation.

Being nominated several times, I have received a life sentence, but not from the consistory. Let us pray that the Lord will mould us into the image of Christ.

Joe Boersma,
Chatham, Ontario

Community must learn to understand and accept

I believe that God instituted marriage and that he intended it to be a lasting bond for life. I also believe, and I quote from Mr. Terpstra's letter to the editor of May 16, that "some marriages are

partnerships that the Lord would never approve of."

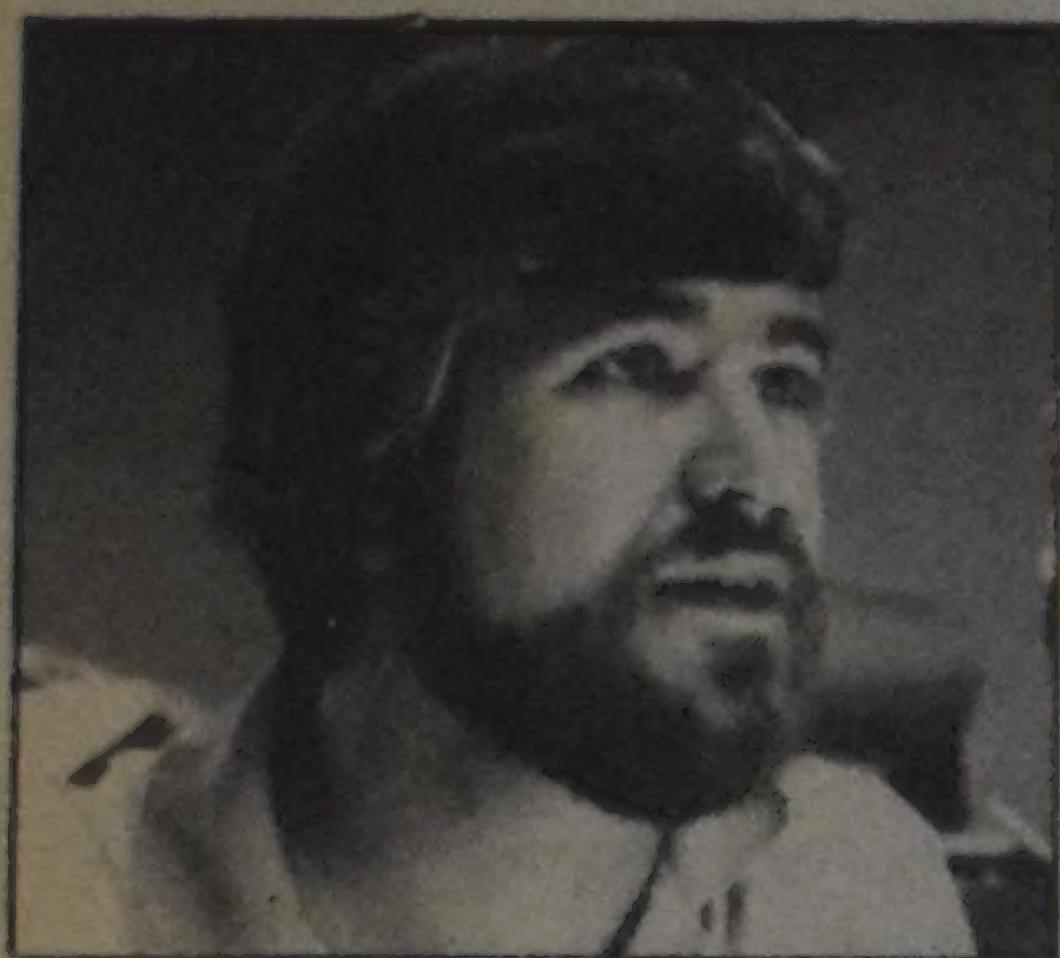
At times remaining in a marriage may be more destructive to self and children than ending the relationship. When a Christian is faced with a situation in which to obey is worse than not to obey, the Christian community would do well to remember the commandment, "Thou shalt not kill."

Too quickly the Christian integrity of the person who has come to the decision to end a destructive relationship is questioned and judged. Acceptance of a separated or divorced person seems to threaten the purity of the church and of the Christian community. Yet Christians who have had such an experience have most likely deepened spiritually and are increasingly aware that they are forgiven.

Yet the Christian community continues to proclaim sentence resulting in such persons not being accepted as consistory members, catechism teachers or Christian school teachers! The community of believers actually stands in the way of allowing these persons to serve as their gifts allow.

I hope Mr. Terpstra's letter will create a new awareness of the hurt and injustices that are often inflicted and

JUST A MOMENT/HERMAN PRAAMSMA



"He says one of two things that men who have lasted for a hundred years always say — either that they have drunk whiskey and smoked all their lives, or that neither tobacco nor spirits ever made the faintest appeal to them."
(Edward Lucas, 1868-1937, from: *Wanderings and Diversions*)

It's amazing how people can ascribe different causes to essentially the same events. It happens all the time and it is very puzzling.

You are all acquainted with the example that is quoted at the head of this column. Every now and then some very, very ancient people in Russia are interviewed as they turn 110 or 120, and invariably they will say: I eat raw cabbage every day, never smoke or drink, and still enjoy my swim at 5:30 every morning. Or they will say: My pipe and half a bottle of vodka a day, that's what keeps me on even keel, and I hope to live at least another 20 years!

It's amazing! A successful result is attributed to two totally different, mutually exclusive causes. But when you think about it for a moment, isn't that something we run into every day, really?

Take the successful scholar, the student who gets all A's. The one will say: My home environment was stimulating, I got my desire to study and excel from educated and successful parents, who surrounded me with classical music and *Encyclopedia Britannica* from age two! But the next one will tell you the exact opposite: I succeeded because I didn't want to remain in my poverty-stricken surroundings and refused to get stuck in the rut my parents were in.

Or take the interesting question: What makes for a successful and growing church? Well, that all depends on to whom you talk. The one person will say: The fastest growing churches in North America are those which are faithful to the Gospel and tell people exactly where they're at with God. The evangelical churches are the up-and-coming power! That's where growth is. But the next person will tell you: The only way for church growth to be successful is to follow certain very clear church growth principles that have been laid out in the last 20 years or so by followers of the Church Growth school of thought in North America.

Or, to mention just one more example: What makes for a successful marriage? The one person claims: Our marriage was so successful because we left each other completely and totally free. The next will tell you: We never did anything separately; we consulted each other down to every last detail.

Well, enough already. What do you make of all that?

I guess you could observe from the above that success tends to confirm us in our own views, and reinforces our prejudices and self-confidence. After all, if we are successful, we're probably right as well.

Another conclusion might be that it is awfully hard for people to say, "I don't know." Why are you so old? "I don't know." Why are you so successful in school? "I don't know." Why is your church growing? "I don't know." Why is your marriage so long-lived? "I don't know."

Would it be good, perhaps, if we learned some humility — especially when successful? Success is a form of grace.

And grace is a gift of God.

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ontario.

will open new possibilities for healing and growth in the Christian community. Thank you, Mr. Terpstra for your courage in taking such an unpopular stand.

Jenny Tigchelaar,
St. Catharines, Ontario

Agree that government authority limited

Usually we are more generous with our criticism than with our praise. Let me make an exception to the rule by commanding you on your Daycare editorial in the May 23 issue. It is an outstanding article in every respect.

We should not hesitate to remind the government of its duty to do public justice. (Sphere sovereignty is not the same as "the less government the better.") But it should be understood that the authority of the state is a limited one, even though the boundary lines are not always clearly discernible.

A free and healthy society depends on a citizenry that understands its calling

and responsibilities rather than being preoccupied with its (supposed) rights. Your editorial was a refreshing reminder of that.

Ed Vanderkloet,
Rexdale, Ontario

Pontius' Puddle

I THINK MY CHURCH IS TRYING TO TELL ME THAT WHEN I PREACH, I TAKE TOO LONG TO MAKE MY POINTS.

WHAT MAKES YOU SAY THAT?



THEY JUST INSTALLED A 40-SECOND CLOCK IN THE SANCTUARY.



Longer Letters

Base movie going on biblical norms

Your editorial "Movie going can be a calling" (C.C., May 2) requires a response. We agree that movie going must be selective and we are all for (very) "discriminate and occasional movie watching." Movies are here to stay and film making as such is a wonderful invention. Christians have been dragging their heels in becoming involved in many areas of our culture, including the Visual Arts.

However, if we must in good conscience view "movie going as part of our life of obedience and done in the power of the Lord," what must be the basis of our selection? Should it be whether or not "there is enough positive stuff going on in the movie?" What is positive and how much of it must be in the movie? Or should it be if there is "merit in plot, character, theme, setting or technique?" Again, how do we determine what has merit? There is bound to be some common good in one or many of these areas in every movie.

Rather, shouldn't the task of the Christian be to base their selection of movies (and other activities) on whether or not they conform with the norms taught in the Bible? Why do we readily want to join in the world, (as in 1 John 2:15-17) and argue away any resistance until we act and talk and think alike? Yes, we must be a leaven in this world (that is another topic), but in this letter we dwell on the fact that we must never compromise our way of life as guided by the principles of God's Word.

A major concern lies in the big role that Hollywood and the movie industry have in influencing and leading the trends in lifestyle and attitudes of (especially young) people. This lifestyle and these attitudes are largely not wholesome for or conducive to a Christ-centred life. As you stated "Movies have been trend setters in lifestyle deformation." The acts of sinful nature such as hatred, murder, jealousy, fits of rage, selfish ambition, envy, drunkenness, fornication, obscenity and the like are prevalent on the screen. Let us ever keep in mind the command, "Do not conform to the pattern of the world but be transformed by the renewing of your mind." (Romans 12:2)

A comment on your statement "we will not be at the mercy of the devil." Yes, Christians do have the power of the Holy Spirit in their hearts, but as long as they are in this world, they must pray daily to be delivered from the temptations of the evil one. He is alive and well in this world and is very busy. (1 Peter 5:8,9; Ephesians 6:11-13)

It is indeed a challenge to keep ourselves and our children so busy with wholesome activities (yes, also cultural ones), that together we do not have time to view and financially support "questionable" movies. Let us make sure that our lives centre around

activities that promote and encourage us in the fruits of the Spirit: "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control... Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires. Since we live by the Spirit, let us keep in step with the Spirit." (Galatians 5:22-25)

Harry and Joanne Boessenkool,
Lethbridge, Alberta

Out of prison and then ...?

Eleven years ago we opened our group home to a number of youngsters who did not experience a stable and loving home environment. The first one to arrive on our doorstep was a very likeable and alert 12-year old, who had tasted unbridled freedom for quite a while.

It took him time to get used to the fact that freedom has healthy boundaries to help you grow. After about a year and a half he came to enjoy the security of a home life with limits. However, although his natural home environment had not changed, his mother wanted him to return. So, one summer day we had to bring him back again, but we knew that this switch would not be for his benefit.

For 10 years we did not hear from him again. Then all of a sudden, just a few months ago, we were surprised to receive a letter from him. We learned that he had had terrible teenage years full of trouble soon after he had arrived home again and that he had spent much of the time in jail.

When we received permission to visit him, we met a young man reaching out to us, willing to chart a new life course for himself. He told us that in jail he had reviewed the events of his life and decided to change. Wanting to develop a trade, he enrolled in a mechanics course and now works very hard at this occupation, often going back to the garage when he does not have to. Work gives him a sense of purpose.

We feel that his desire for positive change is genuine. We are wondering now where he could go and find work and support at the same time. Is there some place in our province-wide Reformed fellowship where he could find an opportunity to finish his mechanics apprenticeship program within a community setting that provides caring support and encouragement?

We will do our best to stay involved in his life and to give him whatever help we can. We believe that he is definitely ready to start afresh in a healthier lifestyle ... with your and our help. Would you please let me know if you have any work opportunity to offer him? Please call me at 416-349-2091.

Wybe Bylsma,
Baltimore, Ontario

News

Canada revamps treason laws of 1351

... continued from page 1.

Convoluted style

The paper points out that, despite their importance, the main crimes, treason and high treason, are "embalmed in the cryptic language of the first *Statute of Treasons* enacted in England in 1351."

Similarly, the *Official Secrets Act*, dealing with espionage, is "written in the convoluted, complex and excessively detailed style of Victorian England."

Researcher Oonagh Fitzgerald argues that it is therefore not surprising that these crimes do not reflect recent constitutional developments in Canada, such as the repatriation of our *Constitution* and the *Canadian Charter of Rights and Freedoms*.

The result is "that one finds in these sections examples of overcriminalization, possible violations of the *Charter* and a seeming absence of principle."

The Commission concluded that there was a need for an updated, simplified version of crimes against the state.

Working Paper 49 proposes that the more serious crimes against the state found in both the *OSA* and the *Code* be revised and consolidated into one chapter of the new *Criminal Code*.

Primary crimes

The Commission lists four *primary crimes*, stating it

would be treason for anyone to:

- engage in war or armed hostilities against Canada;
- assist anyone, whether a Canadian or a foreigner, who is engaged in war or armed hostilities against Canada;
- use violence to overthrow the constitutional government of Canada or a province; and
- to communicate or obtain, collect or record for the purpose of communicating

prohibited national security information to a foreign state or its agent.

Secondary crimes

In addition, there would be four *secondary crimes* against the state as well:

- using violence to extort or prevent a decision or measure of a provincial or federal legislative, executive body, or a court;
- jeopardizing Canada's

safety, security or defence by acts of vandalism;

- failing to inform the authorities about, and failing to take reasonable steps to prevent, the crimes of engaging in war or assisting the enemy; and
- leaking prohibited national security information to anyone other than a foreign state or its agent.

The Commission recommends that these eight crimes replace the numerous offences found in the present *Code* and the *OSA*.

Anyone interested in obtaining a copy of Working Paper 49, can write to: Law Reform Commission of Canada, 130 Albert Street, 7th Floor, Ottawa, Ontario, K1A 0L6.

Greek Court rules that evangelism is not coercion

Bert Witvoet

ATHENS, Greece — Three Christian workers, arrested and sentenced for giving a Bible to a 16-year-old Greek boy in

1981, were judged not guilty in an appeal trial. The trial lasted for a week and drew large crowds and international media attention, according to

NCCC delegation reports "It's a new day in Cuba"

NEW YORK, N.Y. (EP) — "Everyone is talking about religion in Cuba. Everybody says it's a new day," reported members of a National Council of Churches of Christ in the U.S.A. (NCCC) delegation upon returning from an April 26-May 3 visit to the country.

Cuba's once active opposition to religion appears to have given way first to co-existence and now to co-operation between church and state, delegation members reported.

"The government in Cuba appears to be more tolerant and

understanding of the role of religion in society," said Bishop Philip R. Cousin, NCCC president, who headed the delegation. He noted a great interest among Cuban church and government officials in liberation theology and in U.S. black church groups.

"On our last day in Cuba, Israel Batista, dean of the Matanzas Seminary, told us that the basic cause [for changing attitudes] is the realization that Christians are involved in the struggle for justice around the world," said the Rev. James A. Cogswell, NCCC associate general secretary for overseas ministries.

Young people are coming

The delegation's itinerary in Cuba included worshipping in various churches, visiting Matanzas seminary, and meetings with the Ecumenical Council of Cuba. The group also met with the director of the Cuban government's Office on Religious Affairs, Jose Felipe Carneado, and had a 10-minute interview with Fidel Castro, Cuba's president.

For the first time in 25 years, Cuban churches are being allowed to make repairs to their buildings, and new community developments that want a church get one, said the delegation.

"Around churches, I look for activity," Cousin said. "Around the Methodist church where we were, there were always people present. Many were students, playing table tennis, sitting in the parish house ... young people are just beginning to come to church. Most members of the church are older persons, but young people are being brought in through church-related movements."

Sarah Pannell, spokesperson for Mercy Ships, a maritime ministry of Youth with a Mission.

The "Athens Three," Don Stephens, Alan Williams and Costas Macris, were surprised by the ruling, expecting that the almost 50-year-old law against proselytizing would once again be applied against them, and that they would have to serve at least part of the three-and-a-half-year sentence.

Mother did not approve

The law, which was passed in 1938 by a dictatorship at the urging of the Greek Orthodox Church, which feared a Muslim influence coming from Turkey, had never been defined, reported Pannell. It was the mother of the 16-year-old boy Costas Kotopoulon, now age 21, who had laid charges of proselytism against the three Christian youth workers, appealing to the 38-year-old law.

Katrina Douka, a Greek Orthodox believer, claimed that her son had changed after his encounter with the workers and that he was not acting right. She had said that he was no longer going out with the girls, according to Pannell.

During the trial Costas Kotopoulon stayed with his mother and showed her respect and acceptance, according to Pannell. Having become a Christian, Costas did not waver in his testimony against his mother's charges, however.

He claimed that at no point

had he been pressured into becoming a Christian. (Such pressuring would have supported charges of proselytism.) What had made him interested in the Christian faith had been the lifestyle of the crew on board the Mercy Ship.

Victory for the Gospel

According to Pannell the judge's ruling in favour of the young man showed that he agreed that evangelizing is not the same as proselytizing, which implies coercion and manipulation for the purpose of changing a person's consciousness.

Pannell called the ruling a victory for the Greek evangelical community, which has experienced persecution and opposition in attempts to evangelize. "It's no longer illegal to hand out Bibles in Greece," she said.

The power and the irony

Nearly half a million petitions and letters had been received from supporters of the Christian workers. Don Stephens, one of the "Athens Three" had hoped to see one million people praying as the case went to trial. Between the letter writers and the additional 500,000 people from Paul Cho's church in Korea who committed themselves to pray for this case, it seems probable that at least that number was reached.

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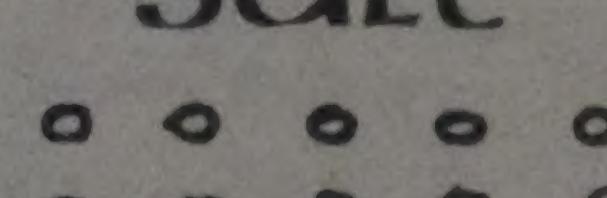
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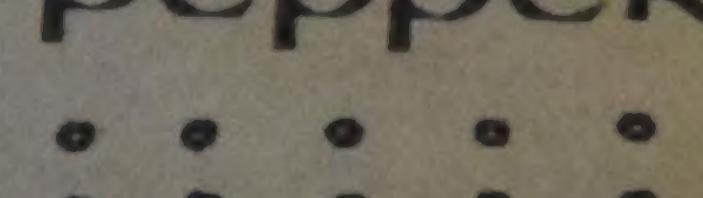
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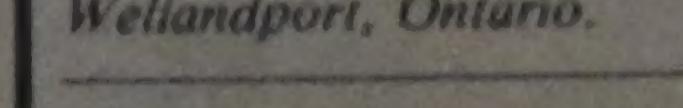
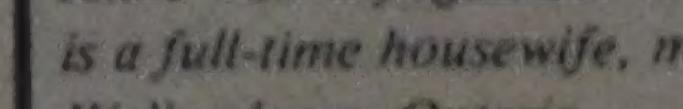
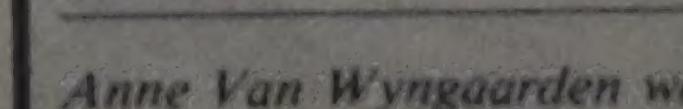
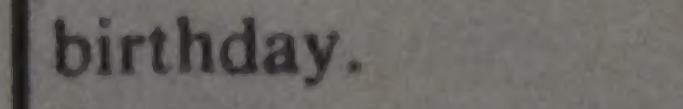
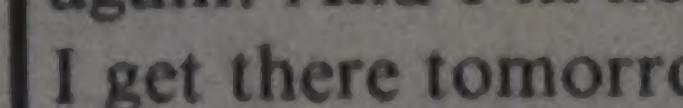
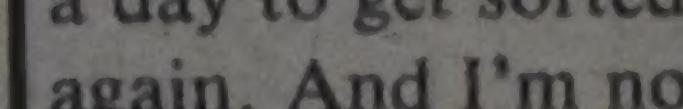
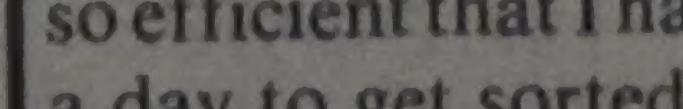
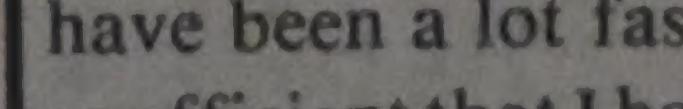
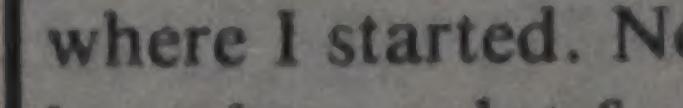
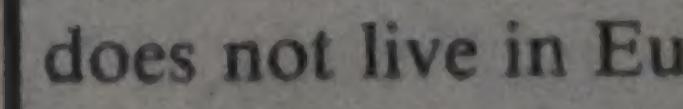
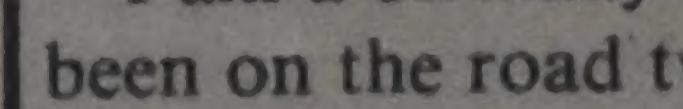
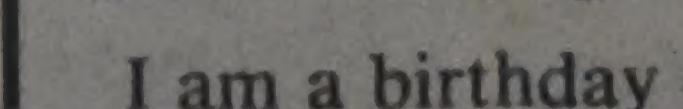
salt



pepper



and



Pressreview

The sweet echo of "When Irish eyes are smiling" still reverberated through the land when all of a sudden one pair of Irish eyes wound up with a beat of a shiner in the form of a five-year-American-hand-made-Reagan tariff on Canadian roofing materials. The Prime Minister flew into a rage and it is rumoured that the telex which transmitted his answer to Washington caught fire. Angry politicians of every possible persuasion demanded retaliation, but cooler heads prevailed. This writer remembered a Trudeau manoeuvre: His Retired Majesty

would in circumstances like that hint darkly at closer association with the European Common Market, which caused remarkable constraint in the Washington protectionist circles. Anyway, the tone and the mood for the free trade negotiations is set: sit with your back to the wall and watch out for flying knives!

The booby prize of the week goes with unanimous agreement to the Ministry of Energy which offered Canadian newspapers advertising dollars with the condition that its propaganda

material would be printed as news stories. We hope the Honourable Minister will have a good talk with her official who was responsible for that attempt to bribe.

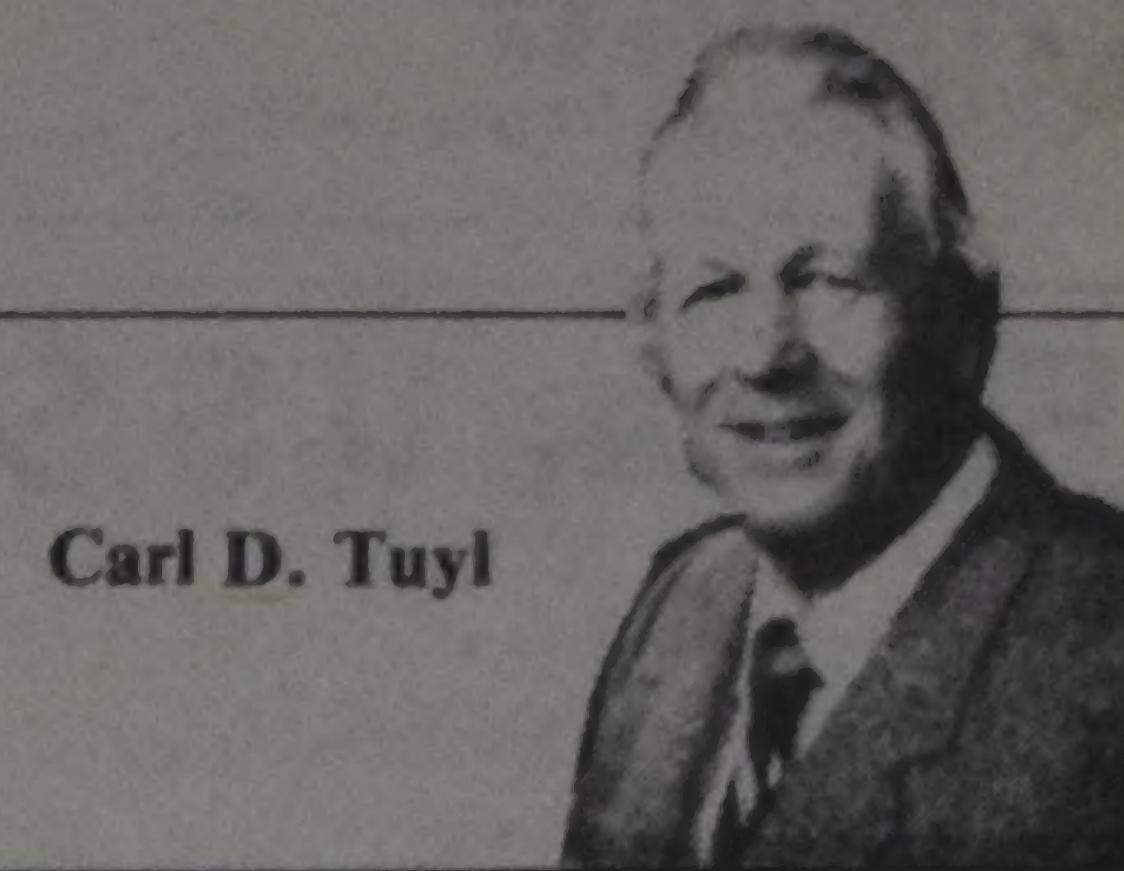
What is happening with the Parti Quebecois? It used to take pages and pages of newspaper to cover its contortions, but we have heard nary a word in the past half year or so. Well our beloved P.Q. is not doing so well in the provincial legislation. Its leader (remember the name?) Johnson is not your parliamentary master strategist, it appears and

Bourassa has him on the defensive.

The Honourable External Affairs Minister Joe Clark was in the news announcing that Canada recalled its ambassador from South Africa. It is a rather severe slap on the diplomatic knuckles. The government of that country seems determined not to avoid the bloodbath which will be the inevitable result of its present policies. Pieter Botha, President of South Africa, personally supervised the military assault by his armed forces against three neighbouring states.

The next paragraph should be read with your curtains closed; it is about our super secret cloak-and-dagger C.S.I.S. — Canadian Security and Intelligence Service. What do those guys (they are mostly ex-Mounties) do anyway besides spend money? Shush, nobody, not even in Ottawa, knows the answer to that question. For all I know they read the CRC's Synod Agenda!

The bombshell of the week came out of Expo-country where British Columbia Premier Bill Bennett resigned in the manner of John Calvin's conversion: *subito!* It threw all possible candidates for his succession into a frenzy. So far no favourite leader has come out of the pack, although the name of Expo-magician Jim Patterson is mentioned more and more. The latter says that he is not interested, but you know what that means in politics: testing the waters!



Carl D. Tuyl

The city of Toronto is considering making a bid to have the 1996 summer Olympics held there. Hold on to your wallet, these occasions have a tendency to show up in both provincial and federal taxations.

Contrary to expectations, Dutch Prime Minister Ruud Lubbers led his centre-right coalition to a dramatic victory in the recently held Dutch elections. Joop Den Vyl was not able to make political gain out of his anti-Cruise, anti-nuclear energy stand. It appears now that The Netherlands will deploy Cruise missiles.

The Israelis announce that they would have sufficient evidence to put Hou-Zee-Waldheim on trial. My suspicion is that all this publicity will help Waldheim in the final analysis. We Dutchmen do remember the Austrians, Seys Inquart, among others! I think a lot of oldtimers there will vote for an ex-S.S. *Sturmfuehrer*.

Mrs. Thatcher, who was personally involved in a huge arms deal recently contracted between Britain and Saudi Arabia, was in Jerusalem trying to patch things up.

And I finish with a prayer that I pray from time to time: "Please Lord, deliver me from my cliches, kick me out of my rut and help me not to be too enthusiastic about popular causes!"

Carl Tuyl is pastor of the First Christian Reformed Church in Kingston, Ontario.

Dutch PM Lubbers surprises everyone

...continued from page 1.

Lubbers' strong performance during that debate, his promise of a "safety-first" policy on the growing nuclear energy industry and his own popularity in the country were seen as major factors that helped him win on election day.

The surprise win for Lubbers was hailed in the press as a personal triumph for the 47-year-old Prime Minister, sent shares up sharply on the Amsterdam stock market and boosted the Dutch guilder against other European currencies.

Will euthanasia become legal?

Though the PvdA gained

five seats to finish with 52, it has no prospect of a role in the government. The party's chairman, Max van den Berg, an architect of the anti-cruise policy, resigned on election day.

The Communist Party lost its three seats and will no longer be represented in parliament for the first time in 68 years. Also, the ultra-right Centre Party lost its one seat.

The VVD setback appears to dim prospects for making euthanasia legal in The Netherlands, a Liberal cause opposed by Lubbers and the Christian Democrats.

The reduction in the VVD seats also means they will lose one or more of their seven seats in the 15-member cabinet.

A new amendment

This election marks the first time that persons living outside of the country but holding Dutch citizenship were able to vote, thanks to a recent amendment to The Netherlands' Constitution.

Reports by the Dutch press pegged participation at about five to 10 per cent of the 600,000 citizens living in other parts of the world.

BalLOTS were mailed to voters who filled out the registration forms from The Netherlands and returned them to their original home voting districts.

Exact levels of participation won't be known until election figures have been more closely analyzed.

"State has no business in businesses of nation"

...continued from page 1. with its own unique identity, task and place. This societal pluralism, which is "the essential mark of a free society," would be undermined by state imposed, pay equity schemes.

Impossible dilemma

The Ontario government has already decided to enact equal pay for work of equal value legislation and the present panel is merely concerned with how to implement this decision. Thus, the invitation by the panel to participate in this discussion places the CLAC in a difficult dilemma.

The CLAC's submission advises the panel that CLAC cannot be expected to contribute to the formation of policies and procedures which it deems to be detrimental.

After stating that the government of Ontario has no business legislating pay equity, CLAC's submission nevertheless continues to argue that pay equity schemes are unwise anyway.

The assumption "that social problems are of a technical nature and so can be remedied by technical means" is false, it says. Under this assumption, law tends to become goal-oriented and subject to the whims of private-interest pressure groups.

The proliferation of administrative law also puts too much power into the hands of commissions and agencies, says the submission.

Satisfaction guaranteed

Another difficulty with pay equity proposals is that they aim not only at equality of opportunity but at equality of results, says the CLAC. "The

new equality legislation considers freedom to mean that individuals and groups may expect the state to satisfy their (social-economic) claims on 'society.' Coupled to this, it claims, is the weakening of personal responsibility.

Once the process of comparing jobs begins, predicts the CLAC, "there will be no end of claims by those who feel they, too, should be upgraded in their status and income." This is bound to create more animosity and ill-will in the workplace.

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Church

Marien Van Til, page editor

Former U.S.S.R. pastor seeks Western ministry

Margaret Griffioen

WINNIPEG, Man. — Despite official state opposition to religion, it is possible for the church to survive legally in the Soviet Union and even to air grievances against lower officials who sometimes harass Christians, according to Traugott Quiring in an MCC (Mennonite Central Committee) report.

Quiring, formerly the pastor of a registered church in the Central Asian region of the U.S.S.R., and his wife Katie, spent six weeks visiting communities in Manitoba, British Columbia, California, Indiana, Pennsylvania and Ontario, to give people a chance to hear more about the experiences of Christians in the Soviet Union.

Complex church relations

During talks in Manitoba, the Quirings said that over the years the situation has improved for registered churches in the U.S.S.R. New churches have been constructed by voluntary labour and supplies contributed by the congregation, for example. And members find many ways to reach out to others in need in a quiet fashion.

The Quirings migrated to West Germany in April 1986 to be reunited with his mother and brother Helmut. Their future vocational and church ministry plans haven't been resolved yet, but Traugott hopes to be helpful in the complex church relationships in West Germany. They also hope that the North American tour will provide them with experiences and contacts that may help equip them for future ministry, presumably in Germany.

The Quirings have a reputation for being able to relate well to various church groups in the U.S.S.R. as well as with state authorities. They have an extensive church background in the U.S.S.R.

Russian Mennonite background

Traugott traces his family roots back to early Mennonite settlements on the Volga River, where his father served as

teacher and minister in "Kirchliche" Mennonite congregations. The family migrated to central Asia around 1884. Traugott's father was exiled in 1938.

With Katie, Traugott began to worship in a Baptist congregation, where he served as minister for many years, earning his livelihood as a carpenter.

For ten years Traugott served as a Mennonite repre-

sentative on the All Union Council of Evangelical Christian Baptists (AUCECB), and in 1976 became the first Mennonite and German-speaking person to be appointed senior presbyter, or superintendent, for a U.S.S.R. church region. He was later elected to the AUCECB and became an alternate member of its top administrative body, the Presidium.

Traugott's contact with

North American Mennonites began in 1960 when he met a visiting delegation. There were frequent visitors to his home and church after that. In 1978, he was part of the delegation that attended the Mennonite World Conference in Wichita, Kansas, and in the following year he was part of a delegation hosted by MCC Canada.

The Quirings returned to Germany on May 12.

Evangelistic team takes Gospel to smalltown America

ONTARIO, Calif. (SRET) — In most ministry circles, mass evangelism, smalltown America and youth work are mutually exclusive terms. But Steve Russo, an associate member with the Luis Palau Evangelistic Team and an influential youth evangelist in his own right, has set his sights on a new outreach strategy which targets all three.

"Billy Graham and Luis Palau have focused primarily over the years on mass evangelism to millions of unreached people in the large metropolitan areas," says Russo. "But I don't believe history records anyone ever merging the citywide crusade structure with peer youth counselling and then taking that outreach format on the road to the small towns of America."

That is, until early 1984, when Russo left a full-time position with Youth For Christ and formed the Steve Russo Evangelistic Team. Since that time, the organization has designed a peer witness and counselling curriculum, staged numerous youth rallies throughout the western United States and conducted two successful pilot smalltown

youth crusades. The most recent of these crusades — Challenge '86 — took place in Santa Maria, Calif., (pop. 40,000) April 20-23. The event, which was sponsored by 20 Santa Maria-area churches, drew more than 2,800 young people and

resulted in 180 decisions for Christ. Additionally, more than 100 area church youth attended Russo's "Student Stretch" personal evangelism training conference, and were then mobilized as peer counsellors during the crusade.

"A total of 2,800 is pretty insignificant when you compare it to the numbers Graham draws when he goes into a major city," Russo adds. "But when you're talking about a city the size of Santa Maria, which would virtually feel no impact from a large metropolitan crusade, and you reach 20 per cent of that town's youth population, you come away pretty excited."

A similar crusade in Chino, Calif., in the spring of 1985, drew 6,300 young people and their families, and resulted in 300 conversions.

Church news

Christian Reformed Church

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— Rev. Bastiaan Nederlof, #901-711-5th Ave., New Westminster, B.C., V3M 1X6; 604-525-2279.

Canadian Reformed Church

Accepted

— to Armadale, West Australia, Rev. W. Huizinga of Hamilton, Ont.

— to Attercliffe, Ont., Rev. D.J.G. Agema of Hamilton, Ont.

Declined

— to Calgary, Alta., Rev. D.J.G. Agema of Hamilton, Ont.

Rime or reason

Not because he was converted did he turn from sin; No, his vice he deserted because of the shape he was in.

Sy Nodd

Pastor Pete, sick in bed, did more than merely fret. He vowed he'd ne'er again belittle stomach pain.

Klaas Sis

Irish parliament may allow divorce

DUBLIN, Ireland (EP) — The Irish Parliament is debating whether Ireland should allow divorce — an issue that sets the Roman Catholic Church against Irish politicians.

Irish citizens are expected to vote in June on whether to replace the present constitutional prohibition of divorce with a law that allows divorce five years after a marriage has failed. In Europe, only Ireland and Malta prohibit divorce.

Opinion polls in Ireland

show 49 per cent in favour of allowing divorce, 35 per cent against, and the rest undecided. The Roman Catholic Church — to which 95 per cent of Irish citizens belong — strongly opposes the proposal.

The country's four archbishops have attacked the proposal as "the most advanced and most unrestrictive form of divorce in the world today." But government officials say the five-year gap between marriage failure and divorce will prevent "divorce on demand."

Islam grows faster than Christianity in India

NEW DELHI, India (EP) — Islam is the fastest growing religion in India, according to an Indian government census, which also showed Christianity to be the slowest growing group.

Christian evangelistic efforts have met little success in Indian Muslim communities. Christian materials left with Muslim women are often returned or destroyed when their husbands return home from work, and Christians face many obstacles in attempting

to build personal relationships with Muslims.

Missionary teams working among India's Muslims report that sales of Bibles and Christian literature is an encouraging sign.

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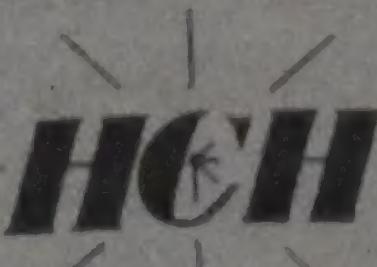
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Presbyterian Comment

Robert J. Bernhardt

I have often found myself in the role of criticizing the people in the media who are responsible for bringing us our daily news. Sometimes I have read an obviously confused account of some situation of which I have had first hand knowledge, and realized that the reporting was simply inaccurate. Sometimes I am impressed with how confused a story about the church can be when written by someone who does not really know anything about what the church is or how it functions or what it professes. Sometimes my grievance is simply in terms of what is chosen for inclusion in the daily news and what is overlooked as not being newsworthy. The cumulative effect of these things is that I am often hesitant to trust the accuracy or validity of what is presented as news.

Suddenly, today, I just realized that I was in danger of deserving my own condemnation.

As I write this column I am looking towards the coming annual General Assembly of the Presbyterian Church in Canada (to be held in London, Ontario, June 1-6). It is awkward because this column will actually be distributed after the Assembly is over but is being written before it begins.

Not much to write about?

I was looking through the material prepared for those who are Commissioners to the Assembly (what we in Presbyterian circles call the "stitched minutes"). These are the reports from the various Boards and Committees of the Church which will be presented to the Assembly. I found myself thinking: there isn't much to write about here.

Admittedly, it does not look like this will be an Assembly that is called upon to deal with earth-shattering, high profile concerns. However, I began to

realize that I was in grave danger of falling into the very sin of which I have often accused others.

Why should the controversial be more newsworthy than the non-controversial? Is it not also an accomplishment if the church can do its business calmly and quietly? Unless the calm comes from the neglect or avoidance of what is important, it shouldn't be ridiculed.

My initial response in looking at the reports for the Assembly was that this just represented a lot of what I have sometimes sarcastically called "holy housekeeping." I was almost ready to take pen in hand to write a column casting essentially negative reflections on a potentially important event in the life of the church which hadn't even taken place yet. I suspect I was looking too much for news and not enough for evidence of what is important for the life of the church.

Having made this discovery about myself, I must now try to avoid the tendency that I detect. I shall try to mould my attitudes into something more constructive with the hope that in coming issues I can make a balanced and fair report of what actually happens at that Assembly and what continues to happen in the life of the Presbyterian Church.

I shall remind myself again that those who read these columns, and who sometimes express thanks to me for my observations, deserve to get as fair and accurate an impression of the life of the Presbyterian Church as I am capable of making.

How easy it is to see the speck of sawdust and yet not to notice the whole plank!

Robert Bernhardt is pastor of the Chalmers Presbyterian Church in Hamilton, Ontario.

Wycliffe translators help millions "catch a new vision"

Peter Runia

Can you imagine! Half of the world's population lives in huts, can neither read nor write, works 15 hours per day on land they will never own, their bodies ravaged by disease! How can we reach these people with the good news of Jesus, when most of them do not even have a word for "hope" in their language?

Communicating the message of Christ's love and redemptive power to all language groups throughout the world is the principal goal of Wycliffe Bible Translators. Neither Wycliffe nor any other group can do this task alone. Responding to Christ's Great Commission is the task that we must all share. For this reason Wycliffe has developed a special program for congregations to catch a new vision of missions, called Vision Builders. Through workshops, home meetings and rallies, Wycliffe staff present a series of messages designed to lead congregations to a better understanding and greater awareness of their missionary responsibilities at home and in the field.

Remarkable transformation

One week in April, Calvin Christian Reformed Church of Ottawa was challenged with the work and mission of Wycliffe. At the opening Sunday night rally, Dave Cummings, Executive Director of Wycliffe Bible Translators International, explained the Wycliffe approach to proclaiming the Gospel by translating the Bible into the dialect of native peoples. His message was illustrated by two

powerful films, "Mountain of Light" and "Come by Here," which vividly displayed the remarkable transformation of a tribe in Papua, New Guinea, from being obsessed with evil spirit cults to embracing a new outlook on life through the regenerating power of the Holy Spirit.

A series of home meetings and workshops for church organizations were also presented. These demonstrated the difficulties and problems facing Wycliffe staff as they struggle to decipher complex tribal languages into the vernacular. Through these workshops, which dealt with "Barriers to Communications," one is amazed how economic, social and cultural concepts can be formidable barriers in translation.

Just as we in the Western world had to gain an appreciation of the Eastern mindset to fully understand the Scriptures, so the Wycliffe Translators are faced with the task of incorporating into their translations concepts that are familiar to a particular tribal society. For example, how does one convey the concepts of rich/poor, servant/master, political boundaries, law and authority, when these do not exist in a society? Translating

God's Word is not only affected by language and customs, but by many other factors as well, such as food, transportation, beliefs, climate, skills and clothing.

At the closing rally, which included the three Ottawa-area Christian Reformed Churches, Dave Cummings placed the challenge of involvement squarely in front of the congregation. The story of the loaves and fishes, he asserted, is illustrative of the challenge facing Wycliffe. Although the disciples were skeptical, Jesus performed a great miracle when thousands were fed with food to spare. It is the same kind of spiritual intervention that must captivate our hearts if we are to be successful in reaching the millions that have not yet read about Christ in their own language. We must look toward that living bread that only Christ can offer. As Cummings put it, we must tune into God's frequency and allow ourselves to be used as instruments of His grace to reach those thirsting for the living waters of salvation.

Our challenge too

This is the challenge facing Wycliffe, but they cannot do it alone. Each one of us can and must be a part of this great task, by standing next to Wycliffe

workers with our prayers and our support. This is the challenge facing each one of us; how will you respond?

It is hoped that the Vision Builders Program will become an effective tool in increasing congregational involvement in the work of Wycliffe. If your

church is interested in being part of this exciting program, contact Wycliffe Bible Translators, Box 3068, Station B, Calgary, AB T2M 4L6.

Peter Runia is a member of the Calvin Christian Reformed Church, Ottawa, Ontario.

Thirteen language groups in Christian Reformed Church in North America

GRAND RAPIDS, MI (RES) — November 24, 1985, marked the occasion of the formation of the First Cambodian Christian Reformed Church of Salt Lake City, Utah. Six adults were baptized, a dozen reaffirmed their faith and an all-Cambodian steering committee was installed. The first Cambodian family was sponsored by the deacons of the First Christian Reformed

Church of Salt Lake City in 1979. Since then they have helped more than 100 families resettle.

Thirteen language groups are now found in the CRCNA. In addition to English and Dutch, Spanish, Vietnamese, Homong, Cambodian, Laotian, Korean, French, Navaho, Zuni, Cantonese, Mandarin and Fukienese are spoken.

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Story

Turn on the lights, please

Christine Pauley

As I watched my six-year-old's son's lips firm and tears dribble from his eyes my mind strayed to a similar incident from my own childhood at about his age. My memories interfered with handling the present situation.

"Train a child in the way he should go and when he is old he will not turn from it." (Prov. 22:6 NIV) There was no question my son needed discipline as I had needed it

things.

Though I didn't know whether my son or his friend actually left the ball since the boys shared an intense friendship that sometimes caused them to take each other's punishment at times, I knew I had to act if he was going to learn from the incident.

My own childhood loyalty had caused me to take full punishment long ago and now I wavered between feeling sorry

"Didn't want to. You always tell me I am supposed to think about my deed, so I thought."

Punishment for disobedience in my family consisted of standing in the punishment closet for a certain number of minutes in proportion to the deed done. Earlier grandma asked, "Who left the roller skates on the front sidewalk?", but I refused to tattle. Thus, I entered the punishment closet in my best martyr-like fashion. I would

I crunched myself into the smallest object possible and still I trembled. But, stubbornly I refused to turn on the light, or run to my grandparents or uncle. I kept repeating, "I'll show them."

The silent closet magnified every odd sound to my child mind. Even my breathing rang loudly and ominously. I pictured big, black, furry bugs crawling towards me, intending to eat me for lunch. Then one actually touched me

like a scared rooster the way I flapped my arms to ward off imagined gigantic spiders and untangled myself from feared webs. Though I feared standing or crouching by that time, I still persistently refused to open the door to run to comforting arms, or even to meet my closet foes by turning on the light.

At last, I composed myself. My decision made, I would face the terrors of the closet. Martyrs demanded courage. Didn't they die for their friends? Didn't my Sunday School teacher say that Jesus would be with me anywhere? Bravely, I cleared shoes from one corner, then sat down squat, crossed-leg fashion. Thus I faced the horrible monsters of my imagination and greeted my uncle with integrity. Grandma and Uncle George loved me and tried to teach me an important lesson. Their love stayed with me, but so did the claustrophobia that I still haven't completely conquered. My son's question brought me back to the present situation.

"Mom, do I have to sit in my bad deed chair?", my son interrupted my mental trip into my past. He stood soldier stiff waiting for my answer.

"No, Everett, call up Calvin and both of you take these cookies to Mrs. Maroo and apologize for leaving the ball on the sidewalk. The ball caused her to fall and hurt herself. Ask if there is a chore you can help her with, then do it cheerfully," I replied.



long ago. After repeated warnings either my son or his friend had carelessly left the baseball out and an elderly neighbour had fallen over it. It frightened me because she could have hurt herself. Also, Everett needed to realize that he was responsible for his

that Everett might not be at full blame and the possible seriousness of the situation. For a few minutes I sunk deep into my memories.

My Uncle's surprised voice saying, "Why didn't you turn on the light?", rang through the years. Proudly I answered,

show those adults how to win at their own game. My mind rang with accusations of unjust punishment. I hadn't left the skates out, but my friend Nancy had and I wouldn't tell. I was proud of my stand.

That is, I was proud until the closet door shut. Then I grew scared. The latch clicked loudly behind my stiffly erect body. Holding my tears became increasingly unbearable in the dark, stuffy closet. By then I wanted my friend to witness my martyrdom, so she would know how I suffered for her misdeed. The palms of my hands grew clammy and sweat dribbled from my forehead running into my eyes. The sweat prickled my eyes initiating a flood of tears that I hastily brushed aside. The clothes hanging from their rod suddenly seemed like big hulking monsters. I cringed towards the door in order to get as far away as possible from the pant legs and shirt sleeves that appeared like searching tentacles reaching out to suffocate me.

At that moment, I remember, something eerily slid down from the shelf over my head. I imagined a dark, spotted snake slithering towards me. Silently screaming

as I rocked from side to side, forcing me to jump straight up. As I jumped, something soft and stringy gently struck my neck. Stifling my scream I remembered my mission, "I'll show them," I repeated. Now, looking back I probably looked

Psalm 127

If the Lord does not build the nation, the labour of those who build without him is fruitless.

If the Lord does not lead us on the way to nationhood, the nation will be without a future.

It will be of no avail to work for justice and freedom without him,

for then justice will turn into injustice and liberation will become oppression.

But for those who trust in him and whom he loves, for them he will provide plentifully, even in their sleep.

Justice, freedom and peace will be the gifts from his loving hands and they will never be corrupted or destroyed by the powers of evil.

Reprinted from: *Why, O Lord? Psalms and Sermons from Zambia*, by Zephania Kameeta.

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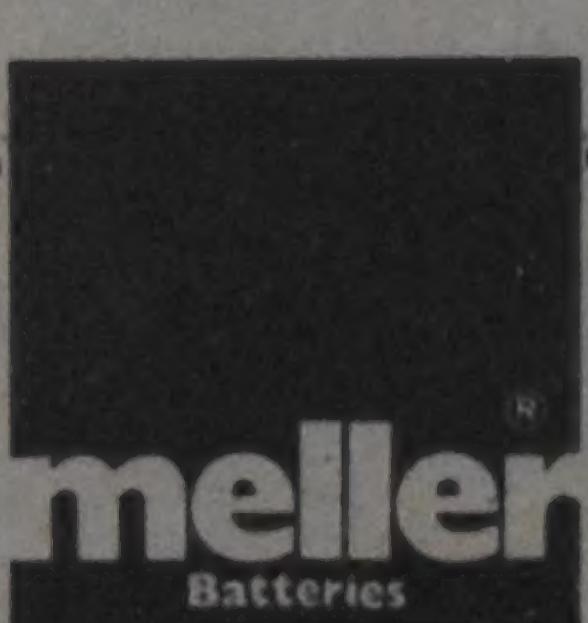
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Feature

Political skyline in Alberta changes

Paul De Groot

A surprise result in the Alberta election has made Alberta politics interesting for the first time in about 15 years. It was that long ago Peter Lougheed's Progressive Conservatives came from nowhere to form the provincial government and to preside over the richest years in the province's history.

The election May 8 of 16 NDP members and four Liberals in an 83-member house would, in most provinces, be considered quite ordinary. But in Alberta, where a shift of only 1,000 votes from opposition candidates to government in 1982 would have given the government a clean sweep of all 79 seats, serious opposition is rare.

Dogs not successful

The lowest voter turnout in the province's history — 50 per cent — was partly to blame. Low voter turnouts are considered to favour the NDP, the party most effective at getting its own people to the polls. But the party also



Former premier Peter Lougheed

trounced Tories in some ridings, and seven cabinet ministers in the Edmonton area were dumped, while others hung on with narrow margins. The days of the legendary blue

and orange (the Tory colours) dog who could get elected are over.

The results showed a clear geographic division in the province, which was already evident in earlier elections. The NDP is strongest in the northern part of the province and although it won two seats in Calgary (the Liberals won another) its candidates lost their deposits in most southern constituencies.

Future of NDP

The NDP can be expected to provide the stiffest opposition the Tories have ever had. No longer will two members share the enormous burden of critiquing the entire government, stumping the province on behalf of the party and keeping their own constituencies happy as well.

It remains to be seen, however, if the NDP can make the step to government which has seemed to be the happy lot of up-and-coming opposition parties throughout the province's history. Although



Don Getty winning the Tory leadership race last fall

link to his boyhood on a poor farm in the dry southern part of the province.

Taylor never had the need or the time to develop formal policies, and the Liberal success is probably the firmest indication that what happened was a protest against a government perceived to have grown remote and comfortable as the province faced its worst economic crisis since the Depression.

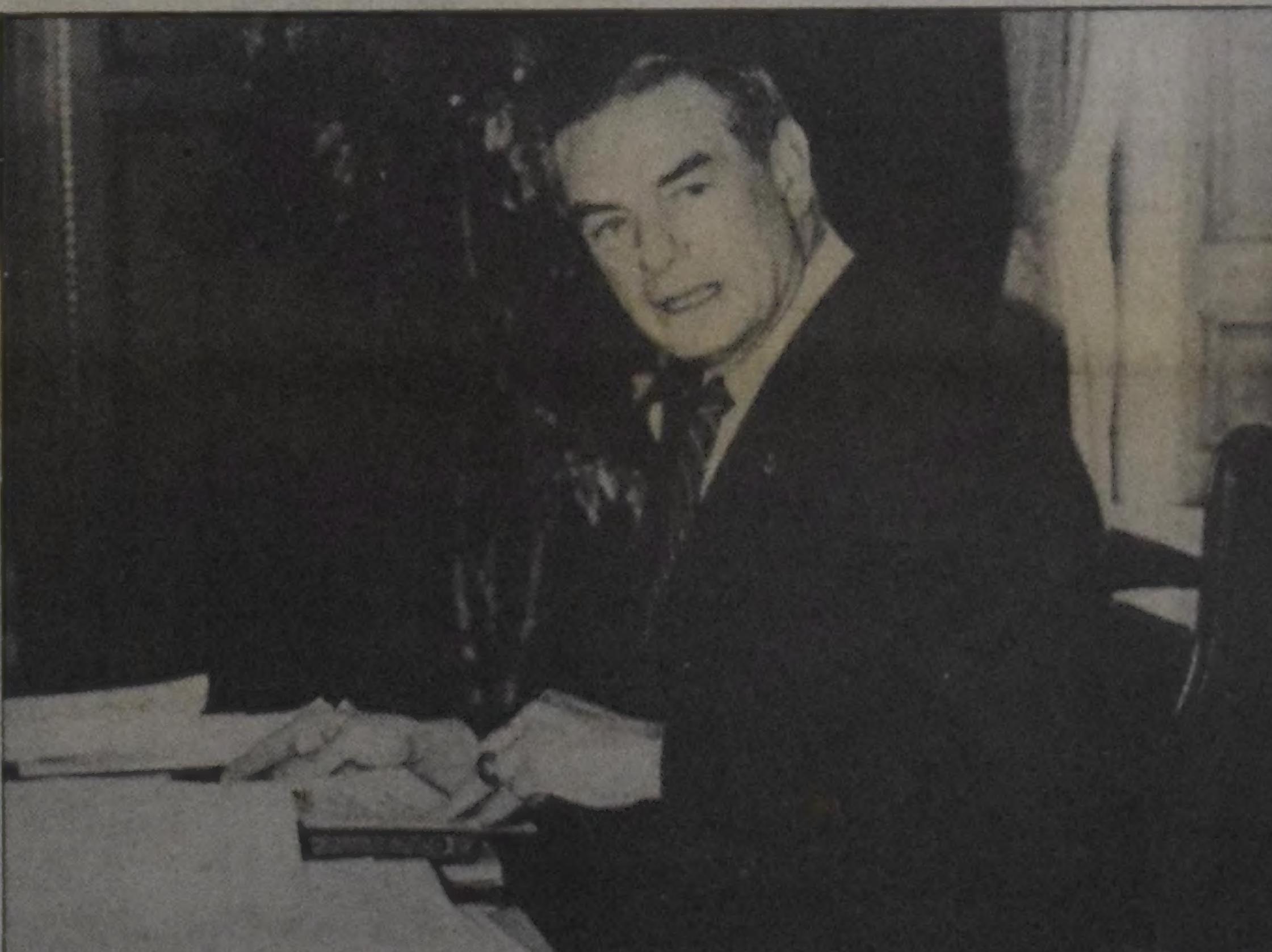
The NDP must still fight the "socialist" tag which is

experienced cabinet ministers members survived the electoral bloodbath in Edmonton, and Getty will be forced to put a rooky member in a cabinet post.

Closer to the centre

The hardest hit by the election results, however, were various fringe parties of which the new Representative party is the largest. It took two seats, but only on the strength of incumbent MLA's who appear to be able to win under any label (they were independents last time). The "Reps" took only five per cent of the vote, and the Western Canada Concept a mere seven-tenths of one per cent, compared with nearly 12 per cent in the last election. In all, only seven per cent of the vote went to candidates outside the three main parties, a sharp drop from the more than 16 per cent they gained last time.

The Alberta flirtation with odd-ball fringe parties may be over for now, as voters blessed mainstream opposition parties with their ballots.



Getty: problems finding cabinet representation in Edmonton

the NDP began in Alberta, the party today is more associated with organized labour and Eastern industry than with the prairie populists who started it.

What has worked for the party in Ontario and British Columbia might not work in Alberta. Instead, the party here will have to look more like the moderate NDP parties in Manitoba and Saskatchewan.

The party to watch

Many observers believe that the future may well belong to the Liberals, whose portion of the vote jumped from 1.8 per cent in the last election to 12.3 per cent this time, the same 10.5 per cent increase captured by the NDP (which garnered 29.2 per cent of the total vote).

The Liberals have been a one-man band for more than a decade, under the leadership of Calgary oilman Nick Taylor. Taylor, a witty, urbane self-made millionaire whose homespun humour ("I feel like the little dog who just caught a car" he said when he learned he had finally earned a seat in the legislature after five tries) is a

particularly strong in southern Alberta, while the Liberals, now that Trudeau is no longer in Ottawa, are beginning with a relatively clean slate. That could spell even greater gains for the Liberals in the next election.

Losing winners

Although Premier Don Getty is going to have no problems with 61 members arrayed against 22 opposition members, the Tories were acting like they had been defeated. Getty is going to face particular problems in finding cabinet representation in Edmonton, where seven ministers were defeated, and several cabinet stalwarts had resigned.

The net result is that only two



NDP leader Ray Martin

A General of great compassion

(War Cry)

"I hope to be a General of great compassion and love for the people," said General-elect Eva Burrows when she met the press following her election as The Salvation Army's 13th General.

The 56-year-old native of Australia, who will be the youngest General of The Salvation Army since Bramwell Booth, and the second woman General in the Army's 126-year history, has had many "firsts" in her life.

However, as the child of officer-parents, she early learned that life as a Salvation Army officer was a matter of "putting first things first."

Brought up in the rough and tumble of a large family — there were nine children — Eva was quick to perceive the demands which officership made upon her parents and, passing through a difficult teenage phase, rebelliously declared she would never wear the Army bonnet.

Parental example

However, the example of her parents led her, while a university student, to commit her life to God and the Army. Eva entered the William Booth Memorial Training College, in London, England, from Fortitude Valley Corps, Australia, in 1951. Brief service as a corps officer in England preceded an appointment to The Salvation Army's Howard Institute, in Zimbabwe, where she served for 14 years, and became the first woman vice-principal. She later became Principal of the Usher Institute, a secondary boarding school for girls in the same

country.

A great compliment was given by an African who, realizing to what extent she had loved his people and had identified herself with their needs remarked, "If I thought my prayer would be answered, I would pray for you to be black."

Revival necessary

The General-elect has spoken forthrightly on a number of issues of the day. She has said that she would like to see a revival in the Church, a revival which would focus attention on the Church's great need for more dependence on the Holy Spirit. She does not agree that the late 20th century is a "post-Christian age." "People still have an awareness of their need for faith," she said.

She sees herself as a committed person rather than a career woman. She does not agree with many aspects of the philosophy of the women's liberation movement, which sometimes appears to encourage hostility and competitiveness between the sexes. "I see men and women as complementing each other," she says.

Varied resources

General-elect Burrows has a deep love of the beautiful things in life, and finds enrichment through poetry and literature, art and nature, and, most of all, good music. All these seem to draw her closer to the God who, having called her out to leave home and family for His sake, has now placed this great responsibility upon her shoulders.

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Books

What does the Lord require of you but to do justice?

A review of Paul Marshall's *Thine Is the Kingdom*

*This is the second review of Christian books on politics. Last week's review dealt with Bob Goudzwaard's *Idols of Our Time*. This week James van Oosterom looks at *Thine Is the Kingdom* by Paul Marshall. We hope that our readers will benefit from the two reviews and perhaps read the books for themselves. We need all the help we can get to engage in principled thinking on politics and economics.*

James C. van Oosterom

Thine Is the Kingdom is a veritable cornucopia of diverse and refreshing entrees whose very abundance makes a taster's choice immensely difficult. As well, the style is crisp and occasionally spiced with delicate touches of subtle humour.

But 150 pages seems hardly enough to customize a Christian political philosophy. Still, what was true of Marx's now historic *Communist Manifesto* is equally true of Marshall's book: its size belies its punch.

Avoids speculation

Chapter 2 has a discourse on the cultural mandate, cast in the Creation-Fall-Redemption scheme. This passage, essential foundational material, is probably the most literate popular discussion on the subject available.

Chapter 3 defines politics in God's World. Marshall does this with considerable finesse, careful to avoid speculations on bottomless arguments, such as whether government is the result of man's fall into sin or a creation ordinance. His views on the role of government would raise few eyebrows in Calvinist circles, his major contribution to this discussion consisting of much needed clarity.

Economics and politics under rule of Christ

Chapter 4 sets the table for Marshall's treatment of economics and international relations. He briefly discusses Liberation Theology which today is the most popular attempt to engage society under a biblical label, then moves on to what a Christian approach should be in recognition of the claim that "Life is Religion." Alternately, life can also be seen as service, or stewardship. Important here is that the claim "Life is Religion" is not limited to the traditional subjects of home, church and school.

It is heartening, therefore, to see someone include economics and politics in the Kingship of Christ. For too long, we have condemned these areas to the secular domain, content simply to have others, non-Christians for the most part, define economics and politics for us.

Chapter 5 outlines the problems associated with

man's faith in the welfare state, a faith recently shaken to its foundations. Marshall recommends a fuller definition of economics, one which reflects more faithfully the intent of Scripture. Economics should really be stewardship. He then proceeds to show what stewardship would do to our understanding of economics and the way we run the economic machinery.

More to profit than dollars

In contrast to conventional methods of calculating profits and losses, which nearly always have only an immediate dollar value and ignore the long-term effects of, say, industrial development, on economics, society and the environment, Marshall advocates applying more than simply short-term economic criteria to any economic growth. "We need to assess real costs and benefits, especially to the poor, on our use of time, energy, resources, capital, fulfilling work and community life.... Profits must be re-understood as 'profitable' things, as net benefits to healthy human life." Such passages, admittedly, give a reader only a small sample of the total thrust of the book.

In concluding this chapter, Marshall gives three specific directions which would do justice to both economic and human concerns. They make a lot of sense; certainly Christians everywhere should apprise themselves of his insights.

No pipedream

Chapter 6 deals with international relations and the arms race, areas too long ignored in our circles, though of paramount importance. Marshall presents different schools of thought on how to conduct international relations: *realists* seek to advance their own national interests; *idealists* favour observing laws and treaties. Predictably, these two often conflict. Marshall recognizes that there are subtle shades on both sides (realists would deny a lack of idealism, while idealists would resent being portrayed as unrealistic), but basically the polarity holds up.

Christians must avoid the extremes of both, Marshall points out, and take their cue instead from biblical justice.

"Justice is not a pipedream but an essential aspect of politics itself. If we ignore justice as international relations then we ignore part of reality and we delude ourselves."

Justice is an equally essential ingredient for our approach to the arms race. For this reason, he discards pacifism, but he also opposes strongly current "first strike" thinking. In the absence of a quick fix to the nuclear arms problem, he espouses "a conditional acceptance of deterrence," but only as a step towards "the eradication of nuclear weapons." His recommendation, "We must push our

governments to strive for total multilateral disarmament with rigorous inspection of compliance. While striving for this end we can accept nuclear deterrence as a means of preventing nuclear war."

His detailed recommendations for advocating justice could bring an end to the arms race and enable the major powers to initiate steps towards establishing greater control over their respective weapons systems. "A unilateral reduction in our number of nuclear weapons," he writes, "would be a stimulant to this process."

New life, new beginnings

His closing chapter would make a valuable contribution to a discussion on the nature of the Church, a topic currently gaining prominence in our circles once again. Christianity is not just the religion of the church. "Christianity is the religion of new birth, new life, beginning. The hand of the Lord is not shortened and it may stretch forth over us again. We have much to do. Our world suffers, waiting for the healing of Jesus Christ.... We have hope because God's promises will come to fruition, and we will see a new heavens and new earth."

Throughout the book, the key theme is justice: justice in economics, justice in international relations. Is it because people, including many Christians, have become so cynical, and so captivated by modern idols, that Marshall's book is so refreshing? Whatever the reason, among popular discourses on Christian economic and political conduct, *Thine Is the Kingdom* is without its peer.

Thine is the Kingdom by Paul Marshall. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1984. 160 pp., \$11.25 (Can.)

J.C. van Oosterom is a translator and freelance writer living in St. Catharines, Ontario.

THINE IS THE KINGDOM

A BIBLICAL PERSPECTIVE ON THE NATURE OF GOVERNMENT AND POLITICS TODAY

PAUL MARSHALL

Making stewardly decisions

Paul Marshall

If economic activity is the stewardship of the earth and all that is in it, we must have a clearer idea of what is required by that stewardship. First, we must realize that we are stewards not only of natural things like land and soil, trees, oceans and minerals. We are the stewards of *all* things — time, energy, health, organization, family life, work styles, buildings — everything that exists in human life.

Second, to steward these things is to treat them in the way that God calls us to treat them, being careful to attend to all the ways in which we can express love — through justice, through beauty, through preservation, through use, through faithfulness. To steward something we must be aware of its proper place in God's creation, be sensitive to all the ways it can be hurt, be knowledgeable of all the ways it can bring benefits to others.

We must both preserve it and cause it to be "fruitful" — to care for it so that what is good is preserved and to use it so that it brings blessing to other things. This is what stewardship is and, therefore, this is what proper economics is.

Such stewardship can be illustrated through the example

"Economics should not be understood as referring only to ... money, jobs, interest rates, or buying and selling."

of a family. Let us suppose that the husband has a job outside the home, that the wife focuses her work inside the home, and that the husband is offered a new job at higher pay a few hundred miles away. If the family is Christianly responsible then their decision about the job should go something like this. All the family, parents and children, will get together to talk about

what will be lost and what will be gained, for them and for others, by taking or not taking the new job.

On the "loss" side might be such things as: a disruption of the kid's schooling and friendships and neighbourhood; separation from a church community;

separation of the wife from her friends and ties; separation from the extended family, grandparents, aunts, uncles and cousins; leaving a known and happy work situation; depriving a work place of a valuable employee; the physical and emotional disruption of the move itself. This list could, of course, be multiplied endlessly but this is enough to point out the real

Family



small talk

Alice Los

In June, I always remember how I became a minister's wife. It happened in my native Holland. One morning I came home from the hairdresser's on my bike, slipped into my wedding dress and got married.

Early that same evening my brand-new husband and I stole away from the dinner party we had with both families and a few good friends. We had to catch the last train connection with the boat that would bring us to the island where our first congregation was awaiting us. (In those days, honeymoons only happened in the movies.)

A new life

Overnight, I faced a different state of life. The fishermen in the small village touched their caps when they saw me, and the principal of the grade school actually lifted his hat when he passed me on the street.

On Sundays I was assigned a special, slightly elevated seat in church in the middle section of the sanctuary which was reserved for women and children only. The men sat off to either side in much more comfortable pews.

If I was somewhat bewildered, I could not call my mother or my friends back home to be reassured, for there was no telephone in the big, stately parsonage.

Television had never been heard of yet, and a radio remained out of reach financially the first two years. Therefore, during the long evenings when my husband was off to meetings and on family visits, I read voraciously.

They offered me a lot more

In the years which followed, there would be many evenings of fun and fellowship when the Confession class came over or either my husband or I had a birthday. I learned by trial and error. Soon enough I knew that on a birthday the door had better be open all day for a steady stream of well-wishers which would crest in the evening hours. And on our own calendar the birthdays of all the older people were marked clearly and pointedly.

Only weeks before I came to live among them

A pastor's wife recalls the first congregation

I had been an office girl with no bigger responsibility than to have two columns of figures match by the end of each day. What did I have to offer them? And so, they offered me a whole lot more, kindly and patiently. I put my foot in my mouth at congregational meetings and such and was generously allowed to forget it. I learned about sickness and death and about its companions, sorrow and grief. My husband and I endured the ravages of a devastating flood with them but that would be a story apart.

When I found myself pregnant, everybody was ecstatic. It had been more than 40 years since a baby was born in the parsonage and our daughter was received royally! When it appeared that her sister would be along barely a year later, the whole town blinked. They were not used to such haste and usually took their time when building a family. But then she, too, and another sister after her were warmly welcomed.

Closing of a chapter

When close to six years had passed since that first day of June, 1950, a moving van rolled up on Main Street and stopped at our door. As I wandered through the house one last time, memories came thick and fast. Again, we had to catch the last ferry and many people who had stopped by to bid a final farewell had stayed on to help us make it.

Then, as we eased ourselves and our three little girls into the van's second cabin, behind the one for the drivers, the small band of saints gathered around. When its motor started, a tremor shook the big vehicle. Slowly it moved from the curb.

Through the open windows of the cabin we smiled and waved even as we were smiled and waved at from the sidewalk. But no sound other than the truck's motor was heard for suddenly no voice could be trusted. We rounded the bend and a rich, warm, at times painful, at times hilarious, chapter in the book of my life was closed forever.

Alice Los is a housewife who lives in Kemptville, Ontario.

costs possibly connected with the move.

On the "gain" or "benefit" side may be: more money (not to be sniffed at); more challenging work; work which is of better service; the possibility of joining or helping develop a new church community; moving closer to the extended family; widening circles of friendship, and so on. These are some of the possible real gains from such a move.

The family should consider all of these effects and try to determine whether any injustice will be done to somebody by moving (justice), and whether any promises will be broken by moving (unfaithfulness); then, if neither of these is the case, the family will weigh the benefits and losses of the proposed move and decide whether overall it is a good thing to do.

In trying to make a decision

this way the family is engaging in the activity the Bible calls stewardship. It is real economic activity. Economics should not be understood as referring only to what we now call "economic" things such as money, jobs, interest rates, or buying and selling. Real economics is an activity that tries to deal with everything in a stewardly way. This is true for families, for individuals, for companies, for churches, for governments.

Reprinted segment of "A Christian View of Economics," taken from *Crux*, March 1985. Paul Marshall is Senior Member in Political Theory at the Institute for Christian Studies, Toronto, Ontario.

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Cinema Summaries

Marian Van Til



A new comedy adventure from the director of "WarGames"

SHORT CIRCUIT

Short Circuit

Rated Parental Guidance

Stars Ally Sheedy, Steve Guttenberg, Fisher Stevens, Austin Pendleton, G. W. Bailey
Directed by John Badham

Short Circuit is a kind of robotic version of *E.T.*, with a little romance thrown in at the end. The U.S. Army has persuaded a naive young computer wiz (Guttenberg) to turn his invention of a human-shaped, robot-handyman (intended for domestic use) into a laser-wielding lethal weapon that zips around on tank treads instead of legs. (The Army produces five such machines and refers to them by number.)

Just as everything seems to be going right for the Army (a demonstration of the robots' destructive capabilities has impressed those it was supposed to impress) No. 5 gets short circuited by a bolt of lightning and "comes alive." When it unwittingly gets shoved onto a truck that leaves the Army compound, the chase to retrieve it is on.

No. 5 happens on a free-spirited young woman (Sheedy) who operates a health food snack truck and who cares for a houseful of stray animals.

One consequence of No. 5's "humanity" is an insatiable curiosity — in his terminology, a need for *input*. So he reads his hostess's entire set of encyclopedias, watches TV all night, listens to music and teaches himself how to drive by absorbing a driver's manual. He learns about the finality of death when his young friend explains the consequences of having squished a grasshopper he had been joyfully chasing. That incident makes his fight to avoid capture take on new meaning. No. 5 gradually takes on all the best human qualities: he exhibits a love of beauty (he is enthralled by a butterfly), a gentleness of spirit (he reacts in astonishment and disappointment when his young friend, fed up with the Army's ranting attempts to "dismantle" him, suggests that he "dismantle" them into oblivion), and a generosity that becomes comical (he attempts to make breakfast for his friend, with disastrous results).

The Army's macho destructiveness is personified in a loud-mouthed commander (Bailey) who is intent on blowing No. 5 to smithereens because it (he) *might* be dangerous. The Army steadfastly refuses to believe the robot could be alive, though its inventor (and his very funny East Indian sidekick) have long-since been convinced — they help No. 5 and the girl elude the Army.

While undoubtedly hoping to cash in on the success of previous high-tech movies (*E.T.*, *War Games*), *Short Circuit* is also a comedy with a message (if a bit simplistic one) — about those qualities that make us truly human and those which denigrate our humanity to the point of making us seem like machines and how the two war with each other.

In theological terms it might even be seen in terms of the "old man" and the new. Except that even in the sweet-tempered mind of No. 5, there's no need for a Creator — unless one sees the random lightning bolt that made him cross the line from machine to human as "an act of God." "Salvation" comes in the form of striving for and attaining those qualities which best enable us to live peacefully with our fellows.

Noting that secular framework, *Short Circuit* is still a lively, funny movie which actively advocates gentleness and generosity over concern for image, money and might. (It's suitable for older elementary school-aged children.)

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ASSIES: We'd like to say "thank you Lord" for all the blessings we received in the 50 years of married life. We say "thank you" to our children, grandchildren, family members and many of our friends from far and near, who helped to give us an unforgettable week.					
Jerry and Sylvia Assies, Holland Chr. Homes, Brampton					
LYCKLAMA & NYEHOLT: We hereby thank our family and friends for celebrating with us our 45th wedding anniversary, and for the cards, flowers and gifts received on that day.					
Wilma and James Lycklama à Nyeholt					
PIERIK: We wish to thank you for all your support through Jack's illness and passing. It is with deepest gratitude that we acknowledge the communion of saints. "Blessed be the tie that binds our hearts in Christian love."					
Ita Pierik and family.					
WYMENGA: We would like to thank our children, grandchildren and great-grandchildren, family and friends for making our 50th wedding anniversary such an enjoyable day. Thank you for all the cards, flowers and gifts. Above all we thank our Father in heaven, for all the blessings He has given to us in these past 50 years.					
Ray and Susan Wymenga, St. Thomas, Ont.					
Marriages					
MARKUS-CUMMINGS: Mr. and Mrs. A. Markus of Springdale, Ont., are pleased to announce the forthcoming marriage of their daughter, JOANNE MARIA to WILLIAM JEFFRIES, son of Rev. and Mrs. Charles Cummings of Cochranville, Pennsylvania. The ceremony will take place, the Lord willing, on Saturday, June 7, 1986, at 3:00 p.m., in the Springdale Chr. Ref. Church. Rev. L. Schalkwyk officiating.					
Future address: Philadelphia, PA					
MIEDEMA-VELDHUIS: With joy in our hearts, giving thanks to the Lord who has brought our children together, we, Mr. and Mrs. Lloyd Miedema and Mr. and Mrs. John Veldhuis are pleased to announce the wedding of JENNY and BRIAN on Friday, June 27, 1986, at 6:00 p.m., at the Ebenezer Chr. Ref. Church, Jarvis, Ont. Rev. N. Cornelisse officiating.					
Future address: R.R.#4, Simcoe, ON N3Y 4K3					
Believing that the Lord has brought them together, the children and grandchildren of ANN OUWENDYK and BERTUS J. HOFTYZER are pleased to announce the marriage of our parents on, D.V., June 21, 1986, at 3:00 p.m., in the Immanuel Chr. Ref. Church, Simcoe, Ont. Rev. Siofstra officiating.					
Addresses: 84 Norfolk St., Simcoe, ON N3Y 2W2					
R.R.#2, Spencerville, ON K0E 1X0					
WERKEMA-REKMAN: It is with great joy, that we, as parents may announce the forthcoming marriage of our children, DIANA and CASPER, the wedding ceremony will take place, the Lord willing, on Saturday, June 21, 1986, at 11 o'clock a.m., in the Covenant Chr. Ref. Church of Woodstock, Ont. Rev. R. Ouwehand officiating. Mr. and Mrs. K.J. Werkema, R.R.5, Embro, Ont.					
Mr. and Mrs. C. Rekman, 1172 Carr St., Sarnia, Ont.					
Future address: Mr. and Mrs. C. Rekman, 56 Finch Dr., Apt. 502, Nottingham Towers, Sarnia, ON N7S 4T7					
HULS-AUKEMA: With grateful hearts, believing that God has brought us together in His love, we, JANETTE ALICE and EDWARD WILLIAM, daughter of Mrs. Agnes Huls and the late Rev. Albert Huls and the son of Mr. and Mrs. Jim and Roely Aukema are happy to announce our forthcoming marriage. The wedding will take place, the Lord willing, on Saturday, July 5, 1986, at 2:30 p.m., in Grace Chr. Ref. Church, Chatham, Ont. Rev. Wm. Dykstra officiating.					
Future address: 49 Southend Cresc., Chatham, ON N7M 4X7					
Marriages					
HOEKSTRA-HAAK: It is with great joy that we, the parents, Mr. and Mrs. Don Hoekstra of Port Perry, Ont., and Mr. and Mrs. Bob Haak of Newmarket, Ont., announce the forthcoming marriage of our children, PATRICIA and JAKE. The wedding ceremony will take place, D.V., on Saturday, June 14, 1986, at 3 o'clock in the afternoon, in the Hope Chr. Ref. Church of Port Perry, Ont. Rev. B. Van Eyk and Rev. H. Salomons officiating.					
Future address: Graham Side Rd., R.R.#2, Newmarket, ON L3Y 4V9					
HULS-AUKEMA: With grateful hearts, believing that God has brought us together in His love, we, JANETTE ALICE and EDWARD WILLIAM, daughter of Mrs. Agnes Huls and the late Rev. Albert Huls and the son of Mr. and Mrs. Jim and Roely Aukema are happy to announce our forthcoming marriage. The wedding will take place, the Lord willing, on Saturday, July 5, 1986, at 2:30 p.m., in Grace Chr. Ref. Church, Chatham, Ont. Rev. Wm. Dykstra officiating.					
Future address: 49 Southend Cresc., Chatham, ON N7M 4X7					
Get 75 mpg large car, R.V.'s etc. Build and install a new convey gas vapour carb. Fit any car, truck or R.V. For info, send self-addressed stamped envelope to: Thrift Carb 10731 King. Geo. Hwy. Surrey, B.C. V3T 2X6					
An ad in C.C. gets					
SMITS: John and Claire thank and praise God for the gift of a daughter, KIRSTEN SUZANNE, born on April 24, 1986. A sister for Andrew, Jennifer and Karen. Proud grandparents are Mr. and Mrs. Ben Smits of Trenton and Mrs. Emma Staring of Brampton.					
Address: Box 1037, Richmond, ON K0A 2Z0					
VELDSTRA: "Because you are precious in my eyes, and honoured, and I love you." (Isaiah 43:4a)					
Ralph and Ruth (nee Lubberts) praise God for the blessing received in their son, ANTHONY SAKE, born to them on Sunday, May 25, 1986, weighing 8 lbs. 8 oz. Anthony has been welcomed by Daniel, Katrina and Brandon. Thankful grandparents are Bert and Tiena Lubberts (Mt. Hope) and John and Shirley Veldstra (Hamilton).					
5160 Dickenson Rd. E., Hannon, ON L0R 1P0					
Births					
Groningen		Hamilton			
1926		June 17	1986		
"But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children; to such as keep His covenant, and to those that remember His commandments to do them." (Psalm 103:17 & 18)					
It is with great pleasure and joyful thanksgiving that we, the children of:					
ALBERT HENDRIK and JANTINA MARTHA BISSCHOP (nee Vogel)					
Invite family, friends and acquaintances to come celebrate this very special occasion of Mom and Dad's 60th Wedding Day.					
We are thankful to our heavenly Father for His amazing love. Our prayer is that the Lord continue to keep you, Mom and Dad, Oma and Opa under the shadow of His wings and safe in His everlasting arms.					
Hearty congratulations from your children, grandchildren and great-grandchildren:					
Ena De Bruyn — Brantford					
Mandy & Phil Pearson; Jennifer, Philip, Sean, Rebecca — Caledonia					
Debby & David Edwards; Bonnie, Susan, Christina — Paris					
Cindy De Bruyn (deceased 1969)					
Denise De Bruyn — Brantford					
Rusty De Bruyn — Brantford					
Sander & Sena Bisschop — Hamilton					
Lydia & Abe Klynstra; Sharlene, Jodi, Nicholas — Hamilton					
Jeannette & Harry Groenewegen; Erin, Sandi, Tim, Lindsay — Hamilton					
Alfie Bisschop — Camden					
Rita & Brian MacDonald; Joshua — Hamilton					
Thea Jongeling — Hamilton					
John & Susan Jongeling; Michael, Vanessa — Hamilton					
Fred & Janet Jongeling; Jamie, Derek — Hamilton					
Connie & Brian Parker; Sarah — St. Ann's					
Jane Jongeling — Hamilton					
Benita Jongeling & Mike Lalonde (boyfriend) — Hamilton					
Linda Jongeling; Kristy — Hamilton					
Leroy Jongeling — Hamilton					
Ronald Jongeling & Nancy Pipe (girlfriend) — Hamilton					
Bert & Laurain Bisschop — Nestor Falls					
Wanda & Tim Durban; Lisa — Keewatin					
Tim Bisschop — Kenora					
Euncie & Dave Walin — Kenora					
Veronica Bisschop; Billy — Kenora					
Randy Bisschop — Ear Falls					
Jantina Rae Bisschop — Nestor Falls					
Beatrix Bisschop — Hamilton					
Open house to be held, God willing, Saturday, June 21, 1986, from 2 p.m. until 5 p.m. in the Fellowship Hall of Immanuel CR Church, Mohawk Rd. and West 5th St., Hamilton, Ont.					
Mom and Dad's address: 629 West 5th St., Hamilton, ON L8V 1C2					
We thank the Lord for the special occasion of our parents' 30th wedding anniversary on June 2, 1986,					
HANK and ANN DERUITER					
May the Lord bless you and give you many more years together.					
Love from:					
Yolanda & Randy Motley; Jeremy Henry de Ruiter					
Home address: 22 Garfield Cresc., Brampton, ON L6V 1V8					
Anniversaries					
Groningen		Hamilton			
1926		June 17	1986		
"But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children; to such as keep His covenant, and to those that remember His commandments to do them." (Psalm 103:17 & 18)					
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Cindy De Bruyn (deceased 1969)					
Denise De Bruyn — Brantford					
Rusty De Bruyn — Brantford					
Sander & Sena Bisschop — Hamilton					
Lydia & Abe Klynstra; Sharlene, Jodi, Nicholas — Hamilton					
Jeannette & Harry Groenewegen; Erin, Sandi, Tim, Lindsay — Hamilton					
Alfie Bisschop — Camden					
Rita & Brian MacDonald; Joshua — Hamilton					
Thea Jongeling — Hamilton					
John & Susan Jongeling; Michael, Vanessa — Hamilton					
Fred & Janet Jongeling; Jamie, Derek — Hamilton					
Connie & Brian Parker; Sarah — St. Ann's					
Jane Jongeling — Hamilton					
Ben					

Classifieds

Anniversaries	Anniversaries	Obituaries	Obituaries	Vacations	
					
<p>Congratulations to Cornelis and Albertje VanderVeen (nee Kobus) who will celebrate, D.V., their 55th wedding anniversary on May 21, 1986.</p>					
<p>Franeker 1931</p> <p>CORNELIS and ALBERTJE VANDERVEEN (nee Kobus)</p> <p>"... For the Lord is good and His love endures forever; His faithfulness continues through all generations." (Psalm 100)</p> <p>Congratulations Heit and Mem, Pake and Beppe from:</p> <p>Karl & Nan VanderVeen; Lani — Woodbridge</p> <p>Andy & Alice VanderVeen — London</p> <p>Betty & John; Brent, Samara, Jared</p> <p>Casey & Liz</p> <p>Diane & Ralph; Leah, Aaron</p> <p>Sharon</p> <p>Jim & Iems VanderVeen — Schomberg; Liz & Brian</p> <p>Audrey</p> <p>Karl & Francie</p> <p>Aaron</p> <p>Jace VanderVeen — Edmonton</p> <p>Chris & Ann VanderVeen — Brantford; Monica</p> <p>Marisa</p> <p>Christy</p> <p>Rinske & Hans Van Brederode — Barrie; Michael</p> <p>Richard</p> <p>Jill Cross-VanderVeen — California</p> <p>Rinke & Sonya VanderVeen — St. Catharines; Rachel</p> <p>Jason</p> <p>Tamara</p> <p>Address: 7900 McLaughlin Rd. S., Apt. 219, Trinity Towers, Brampton, ON L6V 3N2</p>	<p>Brampton May 21 1986</p> <p>With praise and thanksgiving to our covenant God and Father, we celebrated the 55th wedding anniversary of our parents, grandparents and great-grandparents,</p> <p>With love and congratulations:</p> <p>Frank & Annette Werkema; Kevin, Michelle, Laura, Jennifer — Embro</p> <p>Nell & Jim Vanderby; Art, Catrina — Prince George, B.C.</p> <p>John & Betty-Anne Werkema; Mark, Steven — Embro</p> <p>Diana Werkema & Casper (fiance) — St. Thomas</p> <p>Open house will be held on Saturday, June 14, 1986, D.V., from 2-4 p.m., in the Fellowship Hall of the Covenant Chr. Ref. Church, 410 Lansdowne Ave., Woodstock, Ont. Home address: R.R.#5, Embro, ON N0J 1J0</p>	<p>1951 June 14 1986</p> <p>Wedding text: "So they called Rebekah and asked her, 'Will you go with this man?' 'I will go,' she said." (Genesis 24:58)</p> <p>With thankfulness to God, we wish to announce the 35th wedding anniversary of our parents and grandparents,</p> <p>KLAAS JAN (John) and CATHARINA WERKEMA (nee Meyer)</p> <p>With love and congratulations:</p> <p>John & Betty-Anne Werkema; Mark, Steven — Embro</p> <p>Diana Werkema & Casper (fiance) — St. Thomas</p> <p>The Lord called home our youngest son, brother, brother-in-law and uncle,</p> <p>JOHN STEIGINGA</p> <p>on May 19th in his 52nd year.</p> <p>Dear husband of Lucy Dykstra. Son of Mrs. Aukje Steiginga — Witmarsum, The Neth.</p> <p>Brother of:</p> <p>Frits and Klaske — Uithuizermeeden, The Neth.</p> <p>Fred & Gé — Brampton</p> <p>Gerrit & Klaske — Witmarsum, The Neth.</p> <p>Ed & Brenda — London</p> <p>Pete & Willy — Peterborough</p> <p>Maatje & Sietse — Enschede, The Neth.</p> <p>nieces and nephews</p> <p>May the Lord continue to strengthen and comfort Lucy and the children.</p> <p>Blessed are they who wait upon the Lord.</p> <p>Home address: R.R.#1, Foxboro, ON K0K 2B0</p>	<p>Nov. 29, 1901 May 22, 1986</p> <p>"Zo ik niet had geloofd dat in dit leven mijn ziel Gods gunst en hulp genieten zou, mijn God, waar was mijn hoop, mijn moed gebleven? Ik was vergaan in al mijn smart en rouw. Wacht op den Heer, godvruchte schaar houd moed! Hij is getrouw, de bron van alle goed. Zo daalt zijn kracht op u in zwakheid neer. Wacht dan, ja wacht, verlaat u op den Heer!" (Psalm 27)</p> <p>The Lord took to Himself, ADRIAAN BENSCOP</p> <p>in the 85th year of his life.</p> <p>Predeceased by his wife, Adriana Bos, December 1971.</p> <p>Dear father, grandfather and great-grandfather of:</p> <p>Inez & Leen Van Vaalen — Dubbel-dam, Neth.</p> <p>Dorothy Zekveld — Whitby, Ont.</p> <p>Jean Dykstra — Grand Bend, Ont.</p> <p>Leen & Anne Benschop — Wooler, Ont.</p> <p>Jasperina & Chris Kapteyn — Hamilton, Ont.</p> <p>Martina & Arie Zekveld — Bethal, South Africa</p> <p>Adriana & John Struyk — Sioux Center, Iowa</p> <p>Shirley & Harry Hagens — Coquitlam, B.C.</p> <p>38 grandchildren and nine great-grandchildren.</p> <p>Predeceased by a daughter, two sons-in-law, three grandsons.</p> <p>"Great is thy faithfulness."</p> <p>After a lengthy illness the Lord took home on May 4, 1986, our dear husband, father and grandfather, CORNELIUS JACOB (Jack) PIERIK at the age of 50 years.</p> <p>Beloved husband of Ita Vissers. Father of:</p> <p>Gordon & Belinda — Montreal</p> <p>Susan — Kitchener, Ont.</p> <p>Carol, Edwin & Richard</p> <p>Grandfather of Robert and Jason. The funeral took place on May 7, 1986, at Montreal, Que.</p> <p>12475 Pavillon, Pierrefonds, PQ H8Z 1N4</p>	<p>Blessed are those who die in the Lord.</p> <p>On Tuesday, May 6, 1986, the Lord took into His glory our beloved uncle, dear brother, HANS KONYNENBELT at the age of 79 years.</p> <p>Marinus & Jennie Konynenbelt; Hetty-Ann, Marlene, Jody — Rocky Mtn. House, Alta.</p> <p>Tine & Jo Koetse — Nobleford, Alta.</p> <p>Jim & Edna — Spiritwood, Sask.</p> <p>Harvey & Heather — Lethbridge, Alta.</p> <p>Betty — Lethbridge, Alta.</p> <p>Five sisters and one brother in Holland.</p> <p>Funeral services for Hans were held on May 9, 1986, with Rev. Evert Gritter officiating.</p> <p>Home address: Box 396, Rocky Mtn. House, AB T0M 1T0</p>	<p>ALTON LODGES 1 & 2 bedroom clean, house-keeping cottages; family resort; 2 minute walk from beautiful sandy beach; close to fishing and 20 minutes from Chr. Ref. Church.</p> <p>Telephone: 705-429-2420 Address: 459 Mosley St. Wasaga Beach, ON Site 30, Box #8, R.R.#1, L0L 2P0 LEN & RITA BETTE</p>
				<p>FALCON LODGE Family resort with housekeeping facilities. Please phone collect or write for brochure to Ton or Cathy Struyk.</p> <p>Falcon Rd. Huntsville, ON P0A 1K0 Tel: (705) 789-2603</p>	
				<p>Lakewood Christian Campgrounds R.R.5, Forest, ON N0N 1J0 Phone: (519) 899-4415 or (519) 337-6031</p> <p>Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area. Large pool facilities. Long nature and hiking trails.</p>	
			<p>Help Wanted</p> <p>Wanted: Person for the summer on dairy farm. Call: (519) 638-2470.</p>	<p>Choir Director Needed for Christian choir located in Stoney Creek, starting in September.</p> <p>Please contact: Rev. J. Drost (416) 643-2041</p>	
				<p>If you are finishing high school this year, are you interested in horticulture? Would you consider a full-time, year-round greenhouse job (flowers)? We will show you what it is all about. Call us for information at 416-643-1628.</p>	
				<p>Person wanted for tree-seedling nursery. Must be fully experienced in handling agricultural equipment. Year-round employment. Groen's Nursery Ltd., 1512 Brock Rd., R.R.#4, Dundas, ON L9H 5E4; (416) 659-7072.</p>	
				<p>Ministers</p> <p>Pulpit supply, CRC Montreal is in need of pulpit supply for July 6 & 13; Aug. 3 & 17. Write or phone: E. Pol, Clerk, 133 Yonge Cr., Pte. Claire, PQ H9R 2M1; 514-695-9818.</p>	
				<p>Guest Ministers The First Chr. Ref. Church of Vancouver, B.C., is in need of pulpit supply for June, July and August. Ministers coming to Vancouver for EXPO 86, are invited to contact Rees Jens at (604) 271-3585.</p>	
				<p>For Rent</p> <p>Neat 2-bedroom apartment in Fenwick. (416) 892-2155.</p>	
				<p>For Sale</p> <p>HAMMOND ORGAN Model H-182; excellent condition. 2 full keyboards and full pedal. \$3500.00 Oshawa (416) 655-4660.</p>	
				<p>Accommodations</p> <p>Bed & Breakfast</p> <p>Kom terug naar Nederland. U kunt logeren aan de rand van Utrecht, F.150.00 per persoon per week. Inlichtingen: Mvr. Sneller, Pr. Irene Laan 53, Utrecht, or call G. Van Soelen (416) 454-1295 after 6 p.m.</p>	
				<p>Business</p> <p>Evangelistic materials in Arabic. Also, a handbook in English, The Bible & Islam (\$1.95). Arabic Ministry, The Back to God Hour, P.O. Box 5070, Burlington, ON L7R 3Y8.</p>	
				<p>TUDOR LODGE MOTEL 1665 London Rd., Sarnia, Ontario N7T 7H2 "It's been our pleasure" Jerry and Frances Hettinga Phone 542-7716</p>	
				<p>More classifieds next page.</p>	

Classified/Events/Dutch

Teachers

BELLEVILLE: Belleville District Christian School is receiving applications for a half-time position in the primary grades. This position may become full-time. Please forward letters of application to Belleville District Christian School, R.R.#5, Belleville, ON K8N 4Z5 or call (613) 962-7849.

BROCKVILLE: John Knox Christian School invites applications for a teaching principal for September, 1986. Please send resume and letters of application to: Mr. H. Somers, Principal, at 137 Pearl St., East, Brockville, ON K6V 1R2. Tel: (613) 345-1101.

GUELPH: John Calvin Christian School situated in a beautiful university setting invites applications for several part-time positions: **special ed - 40%; principal's relief - 40%.** It may be possible to combine these into an 80% full-time position. Send inquiries and applications to: Jake Vriend, John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8 or call: (519) 824-8860 (school) or (519) 836-6507 (home).

Summer Job Market

HAMILTON: I am presently finishing my Grade 11 at H.D.C.H. and I am seeking employment for the summer in the Hamilton area. I will do babysitting or any other jobs you may have. Please contact Sylvia Schotsman at 383-2400.

This week we are publishing only new Summer Job Market listings. We will publish them all again next week.

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An Invitation

All friends and former students are cordially invited to a reception honouring

MISS TENA TIEMERSMA

who is retiring after 28 years of teaching in our Christian schools. The reception will be held at **Immanuel Christian School**, corner of Rossland and Thornton, Oshawa, Ontario, on **Thursday, June 26, at 8 p.m.**

Come and celebrate with us.

To God Be The Glory

1961

1986

Come celebrate with us
"25 years of faith-full learning"

John Calvin Christian School Guelph, Ontario

September 20, 1986

1:00 p.m. Reunion
5:00 p.m. Banquet (limited seating)
8:00 p.m. Educational Rally

September 21, 1986

Thanksgiving services
at 9:00 and 11:00 a.m.

For more information call 824-8416

Let's Play Chess

P. Layer

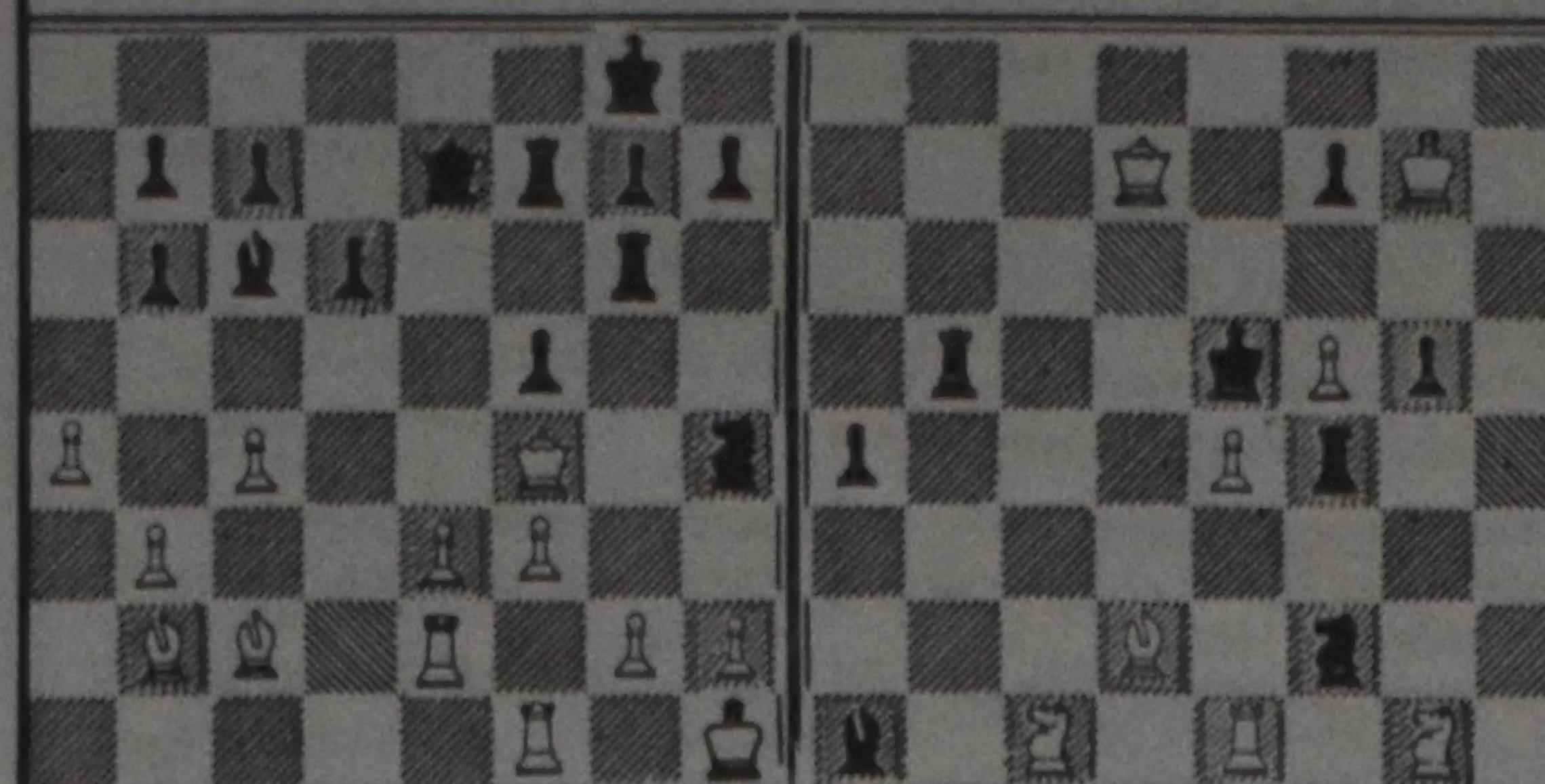
FIRST SERIES OF PROBLEMS IN JUNE

#1096

13

#1097

8



13

3 pts.

Black to play and win.

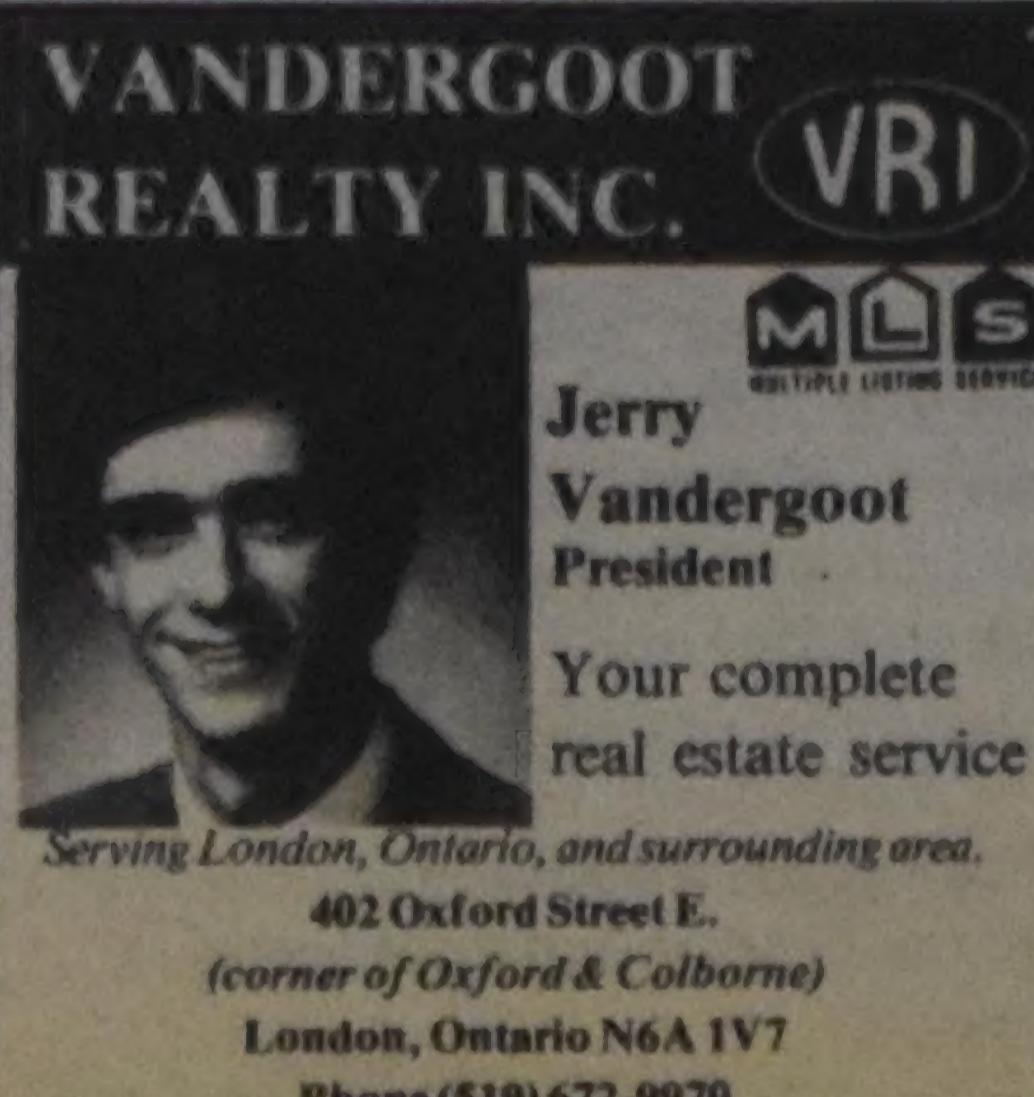
8

2-mover

2 pts.

Notes

1. Black has a chance to win at least 2 pawns in #1096. If White does not play carefully, Black can win much more. Please show what Black should do, and White's best reply.
2. If, in the two-mover, you let the Black King escape, White is in check! So please watch out. To gain two points, please give the key and threat, if any.
3. The deadline is July 31, 1986, for the June problems. If you solve them before you go on holidays, you will probably meet the deadline.



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Dutch

Op bezoek bij een electronische kerk

Dr. H. Berkhof

Laat ik maar eerlijk zeggen, dat ik 9 dagen heb besteed om een electronische kerk beter te leren kennen. Maar wat is er eigenlijk tegen zo'n kerk? Is het een zonde, als rijke gemeenteleden, enthousiast over hun dominé en zijn kerkdiensten, willen dat ook vele anderen via de TV in die zegen delen? 'Maar is dat geen oneerlijke concurrentie met de plaatselijke zondagsdiensten?' Nee, want de tijdsverschillen in Amerika zijn zo groot en de uitzendingen zo vaak niet live, dat deze twee elkaar zelden hinderen. Maar vooral: de plaatselijke gemeente is vooral een sociaal gebeuren, het is ook je kennissenkring, de gemeenschap die je vrijetidsbesteding regelt, voor de godsdienstige opvoeding van je kinderen zorgt en nog veel meer. In een onoverzichtelijke maatschappij kan de Amerikaan niet zonder "sense of belonging." Daarnaast kan hij voor zijn persoonlijke stichting aan zo'n tv-dominé behoeft te hebben.

Neen, de slechte naam van de Amerikaanse electronische kerken komt uit iets anders voort: de overgrote meerderheid ervan bevindt zich in de zuidelijke staten, ook wel de 'bijbelgordel' genoemd, en draagt een baptistisch-fundamentalistisch stempel, gekoppeld aan de ultra-conservatieve ideeën van de zgn. Moral Majority.

Maar de op één na grootste electronische kerk is niet fundamentalistisch. Zij behoort n.b. tot de vrij kleine Reformed Church of America,

de dochterkerk van de N. Hervormde Kerk, met nog steeds een vrij groot aantal Nederlandse namen. Deze nogal introverte kerk is plotseling met haar predikant Robert Schuller en zijn Crystal Cathedral op één van de meest vooruitgeschoven posten naar de onkerkelijke wereld toe gekomen te staan, in een voorstad van Los Angeles (in de wandeling L.A. genoemd), in Garden Grove, nabuurbuur aan Hollywood en Disneyland.

Bob Schuller's ouders emigreerden tussen de

wereldoorlogen uit Groningen naar Iowa. Zijn vader zette daar een boerenbedrijf op, dat hem meer dan eens, door de economische crisis en vooral door natuurrampen, uit handen werd geslagen. Sociale zekerheid bestond toen nog niet, het gezin leed bittere armoede, maar vader bewaarde het geloof en begon weer van de grond af aan. Dat maakte op de jonge Bob een onvergetelijke indruk.

Hij besloot predikant te worden en ging daartoe studeren in Holland (Michigan), eerst op Hope College, vervolgens in Western Seminary. Toen hij klaar was zond de kerkleiding hem naar het verre L.A., waar in de nieuwe voorsteden nogal wat verstrooide leden van hun kerk moesten wonen. Schuller moest ze opsporen en ergens een kerkgebouw neerzetten. Daarvoor kreeg hij een startkapitaal van 500 dollar mee. In L.A., waar hij geen enkele relatie had, leverde het vervelende huisbezoek bij de mensen van zijn kerk weinig op. Hij ontdekte daar dat hij voor evangelist en niet voor predikant in de wieg was gelegd. Hem boeiden de talloze onkerkelijken om hem heen. Tegen de zin van zijn kerk

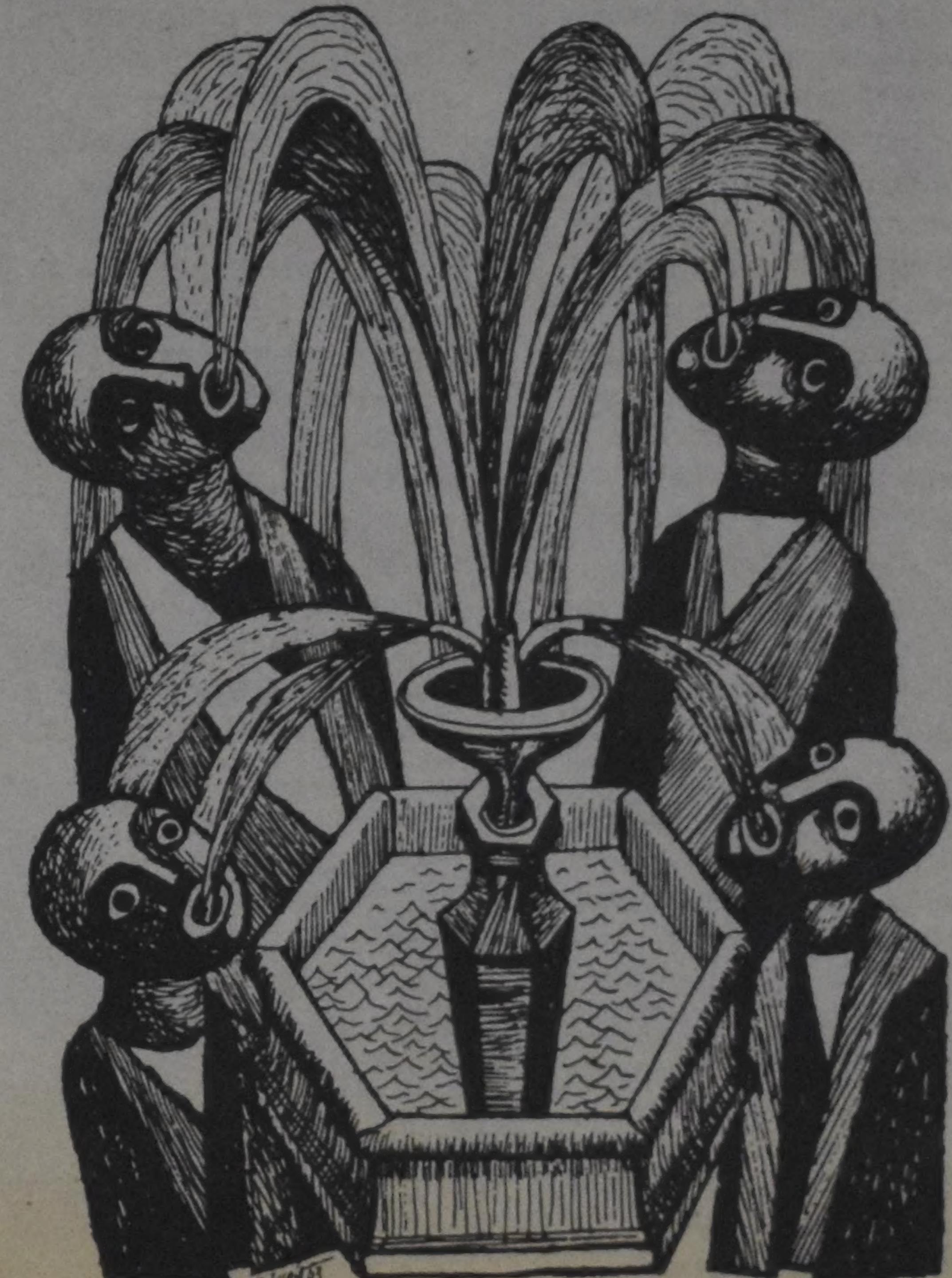
veranderde hij van strategie. In een nieuwe voorstad was een drive-in-movie (openlucht bioscoop) gevestigd. Vanaf een naburig dak begon hij daar de bezoekers toe te spreken: eenvoudig, met veel verhalen en vooral met pakkende leuzen

die hij ze inhamerde.

Een middeleeuwse kathedraal van glas

Zijn toespraken sloegen geweldig in. Zo moest er toch iets van een kerk ontstaan, en

Vervolg op pagina 16 ...



aanzwellende mannenstemmen. Dames gillen altijd zo, right Paps? Bovendien: het oog wil ook wat! Het is een schoon gezicht, baardige of gladgeschoren, jeugdige en oudere, kale of begroeide schedels, dikbuikige en magere, mannen eendrachtig te horen zingen.

Dan zijn ineens alle verschillen verdwenen. De man die voor vrouwen in het ambt is, zingt net zo lief als de man die er teugen is. De geheide Gereformeerde die kort en krachtig alle nieuwighedjes onder het vloerkleed der traditie zwiept staat broederlijk naast het mannetje dat zich gedreven voelt tegen de Pinkstergemeente-kerkmuren te leunen. De man die thuis onder de plak van zijn vrouw zit zingt iets forser als zijn buurman, die thuis zijn vrouw als deurmat behandelt.

Als ik nu domineese was zou ik willen uitroepen: goed zo mannenbroeders, want eens staan we allen, zonder opzijkijken, als één grote schare van verlost, zo voor de troon van God te zingen

Drie honderd mannen

De kerk was natuurlijk al tjokvol en we kwamen in de "overflow" te zitten. Veel nieuwe CRC kerken hebben nu een "overflow." Die worden gebruikt als de dominee een overvloed van luisteraars heeft.

Ik had liever wat dichter bij het podium willen zitten want nu kon ik de knappe mannen

niet van de lelijkerds onderscheiden (moet dat met een "ei"?)

Het eerste punt van het programma: massale samenzang! Drie honderd mannen op het uitgebouwde podium. Psalm 42 wat is het Geneva Psalter toch mooi! Terwijl het "Maar de Heer zal uitkomst geven" triomfantelijk door forse kelen uitgestoten wordt, vermoed ik dat Wim krampachtig zijn kaken op elkaar klemt. Doet hij altijd voordat hij gaat huilen.

Trouwens, toen ik mijn ogen langs de vol-overtuiging-zingende mannen liet dwalen, zag ik dat een aantal van hen het ook te kwaad kreeg en van ontroering niet verder kon zingen. Ach die mannenhartjes: zo klein! Een gezet Italiaans uitziend mannetje dook weg achter de brede schouders van een tenor. Op de achterste rij zag ik een zeer prominente kerkfiguur. Zijn mond verdween zowat in zijn oren. Duidelijk een man die gewend is van zich te laten horen!

En toen, lieve vader en

moeder, zag ik hem! Siebren Noorman ... onmiskenbaar! Herinnert u zich die avond dat ik voor u stond metvlammende ogen en voor een moment u haatte omdat u mij kort en bondig verbod niet meer met die jongen aan te pappen omdat hij tot de Doopsgezinde Gemeente behoorde? Wat zei u ook weer? "Twee geloven op een kussen, daar slept de duuvel tuss'n."

"Maar Pa, het is een echt gelovige jongen, en ik heb hem al zover gekregen dat hij naar Ds. Hommes' catechesatie-avond voor buitenkerkelijken wil." "Goed," zei u toen, "als het al zo ver met jullie is, laat hem dan maar es komen prat'n." Dat wilde Siebren niet, hoezeer ik ook aandrong. Want die lieve Siebren, die net als ik van tekenen en schilderen hield, was schromelijk verlegen. Toen hij me voor het eerst een schuchtere zoen gaf, kwam die op mijn koude neus terecht, maar ik was even goed drie dagen van streek. Zonder dat jullie het wisten, dwaalde we minstens drie avonden per

week door het Stadspark.

Wat wisten we van "vrijen" af? We liepen handje in handje, en ik legde op haarfijne wijze de Gereformeerde leer aan hem uit. Dat wil zeggen, alles wat ik me van de catechesaties van Ds. Hommes kon herinneren

Een publieke daad

En nu staat hij daar te zingen. Ik weet heel zeker dat ik me niet vergis. Die rijzige man met zijn wippende adamsappel en lichtelijk gebogen Joodse neus is Siebren Noorman!

Het duurt even voordat de 300 mannen de kerk uit marcheren. Ik trek Wim aan zijn mouw. "Joh, ik moet zo ontzettend nodig naar de W.C.!" Ik sta op. Tril op m'n benen. Zou je dat wel doen Marietje? Een jeugdvriend die je al meer dan dertig jaren uit het oog verloor? Ben je dan nog steeds bezig met die glanzende jeugddromen?

Ik moet voor Wim langs. Voor ik er erg in heb druk ik een vlinder-zoen op zijn wang. Hij

kijkt vreselijk verlegen en is ineens schutterig-druk met zichzelf bezig. Welke vrouw geeft haar man een zoen elke keer als ze naar de W.C. gaat? Hoe kan hij ook weten dat ik tot uiting wil brengen dat ik met deze publieke daad afstand doe van het verleden? Die Siebren is immers al jaren niet meer in mijn gedachten geweest! Wim is immers alles voor me!

En toch ... ik wil met deze Siebren, waarvan ik niet eens wist dat hij ook emigreerde naar Canada, weer contact hebben. Ik vind hem in een nevenzaaltje ... een Saul tussen zenuwachtig dribbelende mannetjes.

Dan sta ik voor hem. Net als vroeger moet ik een heel end omhoog kijken. Zacht zeg ik: "Are you maybe Siebren Noorman?" (Wordt vervolgd)

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Dutch

Op bezoek bij een elektronische kerk

... vervolg van pagina 15. later een veel grotere, en toen ook die te klein bleek, ging deze man dromen van een kerk zo groot en wijd als een middeleeuwse kathedraal. Die moest helemaal van glas worden, want je moest er overal de hemel kunnen zien, net als vroeger rondom de boerderij in Iowa. En ook binnen moest de natuur zichtbaar zijn, in sputtende fonteinen en in veel, heel veel bloemen. Die kerk is er ook gekomen. Elke zondagmorgen staan de mensen in lange rijen te wachten om met 3000 tegelijk één van de beide ochtenddiensten te vullen. (De avonddienst telt 'slechts' 500 deelnemers). Die diensten zijn ware happenings, met koren van overal vandaan, met indrukwekkende solozangers en interviews met mensen in wie bepaalde evangelische overtuigingen en houdingen belichaamd zijn. En centraal staat natuurlijk de preek van Schuller. Onder de naam 'Hour of Power' worden die diensten bovendien door verscheidene miljoenen via de TV gevolgd.

De theologie

Maar wat voor theologie steekt daarachter? vraagt de kerkelijke Nederlandse vanzelf. Doordat een goede vriend van me door Schuller was aangesteld als zijn 'tweede man' (Amerikaanse kerken zijn vaak opgebouwd als een bedrijf) werd ik heel direct met die vraag geconfronteerd toen ik voor een lezingentoernooi naar de Verenigde Staten zou gaan. Schuller organiseerde namelijk net in die tijd een conferentie van voornamelijk theologen die zich moesten buigen over wat hijzelf of de spraakmakende gemeente zijn *Self-esteem-theology* was gaan noemen. Ook ik werd uitgenodigd en kreeg ter voorbereiding een heel pak van Schuller's boeken toegestuurd. Met professioneel wantrouwen ging ik zijn hoofdwerk *Self-esteem* lezen. Hij pleit daarin voor niet minder dan 'een nieuwe Hervorming,' waarin de aandacht van de mensen niet, zoals het gevolg van de Reformatie was, eenzijdig op hun zonde en zondebesef wordt gericht, maar op de schatten die zij in de schepping en in de verlossing hebben ontvangen. God heeft hen immers naar zijn

beeld geschapen; ze zijn dus iets geweldigs en kunnen geweldig veel. Hun eerste en grootste zonde is daarom, dat ze hun Zelf niet waarderen en er niet mee woekerken. Veel te veel mensen verachten heimelijk zichzelf, of lijden aan een zwaar minderwaardigheidsgevoel, of zijn door hun strengorthodoxe opvoeding er van overtuigd dat ze onbekwaam zijn tot enig goed en dat alle zelfvertrouwen overmoed is. Maar is zonde dan een inbeelding? Nee, want de meeste mensen die wel zelfvertrouwen en zelfrespect hebben, oriënteren zich niet op dat Zelf dat God heeft geschapen en bedoeld, maar op hun 'ik' (ego) dat gulzig gericht is op onmiddellijke en egocentrische zelf-vervulling, en dat niet de omweg over God, de naaste en het offer wil gaan. Ons Zelf mogen we nooit verloochenen, maar ons ego moet juist voortdurend verloochend worden. Dan pas komt de weg vrij tot een recht gebruik van de enorme mogelijkheden die God in zijn beelddragers heeft geïnvesteerd.

Zoals in de dogmatiek Evangelie en Wet bijeen horen, zo spreekt ook Schuller in twee woorden: *Self-esteem* en *Possibility-thinking*. Hij begon in zijn prediking met dat tweede, de oproep: Leer te denken vanuit de enorme mogelijkheden waarover je beschikt. Hij kon toen gemakkelijk met de liberale psychologiserende Norman Vincent Peale (toevallig ook tot die Hervormde Kerk behorend), verwisseld worden. Zelf heeft hij die verwarring bevorderd door zich aanvankelijk nogal eens op hem te beroepen. Maar hij ging beseffen, dat *Possibility-thinking* een loden last moet blijven, als ze haar kracht niet ontleende aan het Evangelie, dat niet alleen in de schepping is geworteld, maar vooral in de verlossing door Christus, de drager van de ware Zelf-waardering, die hij inzette om ons weer de weg tot de Vader te openen. Bij Schuller staat de opstanding in het middelpunt. Jezus de opgestane en verheerlijkte is de waarlijk geslaagde mens, die nu zijn Geest uitzendt om ons aan zijn beeld gelijkvormig te maken. Het is zonde als wij de

mogelijkheden van deze verlossende liefde niet gelovig aanvaarden en gebruiken. Als we dat wel doen, zullen we wonderen ervaren. Geliefde teksten van Schuller zijn van het geloof als een mosterdzaad dat toch bergen verzet en woorden van Paulus als 'Christus leeft in mij' en 'Ik vermag alles in hem die mij kracht geeft.' Niet minder geliefd zijn steeds herhaalde onverstaalbare slogans zoals: Choose or lose! Every beginner is a winner! Tough times never last, but tough people do! Turn your scars into stars! It takes guts to leave the ruts! Is dat bijbelse wijsheid? Het lijkt niet erg op de ethiek van Paulus. Maar misschien op de Wijsheid van Spreuken?

Context veel spreken

Natuurlijk had ik vrij gauw mijn bedenkingen tegen deze theologia gloriae klaar. Maar belangrijker dan het beoordelen vond ik het begrijpen. Hoe kwam deze jongen uit een confessioneel-Gronings landarbeidersgezin aan zulke ideeën?! Hij werd in L.A. neergezet en toen bleek hij als evangelist in de wieg te zijn gelegd. En de goede evangelist vraagt, waar het hart van zijn hoorders klopt. Hij spreekt en preekt 'contextueel.' Dit moet voor Schuller de contextualisatie van het Evangelie zijn geweest. Maar hoe kan dat? Zouden de talloze goede mensen die naar hem luisteren, dan aan zelfonderschatting lijden?

Toen mijn vrouw en ik negen dagen in die wereld verkeerden, werden ons twee dingen duidelijk: 1. Die wereld waarin Nixon en Reagan zijn groot geworden, is keihard. Als je slim bent en niet te veel scrupules hebt, kan je er in korte tijd rijk worden. Maar je kunt er in de felle concurrentiestrijd in even korte tijd bankroet zijn. Geen staat of maatschappij vangt je dan op. Je moet het zelf maken. Maar daarvoor heb je zelf-vertrouwen nodig. Hierop richt Schuller zich met zijn prediking: wie Christus aanvaardt, mag en moet ook zichzelf aanvaarden; 2. Maar ook de geslaagden in deze struggle for life kijken naar zo'n boodschap uit. Want nu ze in het materiële alles hebben en kunnen wat ze begeren, komt de vraag op: Is dit nu alles? Moet ik niet meer hebben om een echt Zelf te worden? Waar leef ik anders eigenlijk voor?

Die ervaringen en

overwegingen stemden me milder jegens deze alom in Amerika (en vooral in zijn eigen kerk) gekritiseerde prediker. Maar onder jongere theologen en predikanten lijkt zich een positievere stemming baan te breken dan bij velen van hun (jaloerse?) collega's. Die stemming was ook duidelijk op de conferentie waarover ik het zo net had. Maar er waren ook duidelijke punten van kritiek. Ik noem er enkele: 1) *Self-esteem* is één invalshoek. Maar waarom verabsoluert Schuller die steeds tot de enige? Waarom verbindt hij deze niet, zoals in het grote gebod, met de liefde tot God en die tot de naaste, in plaats van, zoals hij doet, die beide eigenlijk tot de ware zelfliefde te herleiden? b) Waarom speelt de politiek-sociale dimensie van het heil bij hem geen rol? Schuller wil naar Zuid-Afrika; wat is zijn boodschap aan de zwarten? Antwoord: Dezelfde als hier: Wees trots op het Zelf dat God je gaf. Geef het niet prijs aan het ego. Verner jezelf niet. Verwacht je hulp niet van anderen. Handel vanuit de ongehoorde mogelijkheden die je hebt. — En als ze dan in opstand komen? — Dat is geheel en alleen hun zaak. Ik predik hun van Godswegen een liefde die niet veroordeelt (nonjudgmental love); c) Vreemd naast die laatste opmerking staat het feit dat Schuller, ondanks zijn heftige afkeer van dogmatiek (die alleen door zijn onkunde wordt overtroffen) toch hardnekkig vanuit zijn opvoeding en opleiding de oude leer van de eeuwigheid van de verwerping en van de hel blijft meeslepen. Hij denkt er als evangelist niet aan om dat ooit te prediken, maar ziet geen kans om God's eeuwige liefde en zijn eeuwige verwerping met elkaar te verbinden.

Geloofsgroei

Als evangelist voelt Schuller erg weinig voor het instituut Kerk, omdat dat als regel verstarrend op de dynamiek van getuigen en winnen inwerkt. Maar wat moet je, als er zesmaal per jaar telkens meer dan honderd mensen, meestal onkerkelijken, tot zijn kerk willen toetreden? (Wij maakten dat op 23 febr. j.l. mee, waarbij ook velen werden gedoopt). Zesmaal per jaar wordt er onder de naam 'Discovery Classes' gedurende 6 weken na de eerste zondagsdienst een cursus



gegeven die op onze belijdenis-catechisatie lijkt. Maar dat werk en de verdere geloofsgroei laat Schuller bewust aan zijn naaste medewerkers over, waaronder enkele uitstekende theologen. De vorming wordt voortgezet in het Leadership Training Centre met de drie aspecten: Geloof — Handel — Groei, met Efesiërs 4:11 v. als motto. Wie daar een diploma heeft gehaald, wordt ingeschakeld om nu zelf nieuwelingen verder te leiden. De methode is wel met die van het bekende anonieme werk onder alcoholici vergeleken: wie zelf genezen is, moet direct anderen gaan genezen. Daarnaast wemelt het van talloze cursussen en werkgroepen, voor geloofsverdieping, voor geloofsoverdracht aan kinderen, voor pastoraat en diakonaat, beraadsgroepen voor vrouwen, voor alleenstaanden, voor teenagers enz. Zelf was ik een zaterdag van 9.30 tot 15.30 uur bezig met tachtig mensen die mijn boekje over de Heilige Geest moesten bestuderen. De globale indruk van wat ik zag was, dat het *Self-esteem*-dogma beslist niet werd toegepast als een sleutel die op elk probleem zou passen. Wel is alles gedompeld in een sfeer van warme hartelijkheid, die weldadig aandoet in het enerzijds harde en anderzijds emotionele klimaat van L.A. — maar die een Europeaan nogal eens oppervlakkig en gekunsteld voorkomt.

Tenslotte: Ondanks de vele en grote verschillen werd ik herhaaldelijk herinnerd aan het werk van Kraemer in en na de oorlog, en zijn droom van een geheel apostolair gerichte kerk. Bij ons is die droom toen snel vervluchtigd. Maar in de Crystal Cathedral kwam ze bij mij weer tot leven — terwijl omgekeerd voor de geweven Nederlanders die ik in die kerk ontmoette, ons huidige kerkelijke Nederland vaak een nachtmerrie lijkt.

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